

The Anti-Slavery Bugle.

MARIUS H. ROBINSON, Editor.

"NO UNION WITH SLAVEHOLDERS."

JAMES BARNABY, Publishing Agent.

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We occasionally send numbers to those who are not subscribers, but who are believed to be interested in the dissemination of anti-slavery truth, with the hope that they will either subscribe themselves, or use their influence to extend its circulation among their friends.

Communications intended for insertion, to be addressed to MARIUS H. ROBINSON, Editor. All others to JAMES BARNABY, Publishing Agent.

THE BUGLE.

Letter from Dr. Brooke.

To the Executive Committee, and members of the Western Anti-Slavery Society.

DEAR FRIENDS: Though locally situated so as to have little communication or co-operation with you, my interest in, and sympathy for the objects for which you are striving is abundant, and abiding. The circumstances connected with the present condition, and future prospects of the Anti-Slavery Bugle, seem sufficiently important to warrant a cordial interchange of thought among the friends of that paper, and the cause it advocates. Whilst regretting the necessity which has compelled a change of Editors, at the present juncture, I cannot but rejoice at the wisdom which I believe has been exercised in the selection of a successor to Oliver Johnson. As the spirit of reform progresses, the circulation of the paper ought naturally to increase, and there is little doubt that it will do so if its professed friends do a tithe of their duty. The word duty, in this connection, involves several points worthy of consideration. The first, and plainest portion of our duty, is to extend its circulation, and add to the number of its paying subscribers. At present, although I am informed it does not, The Bugle ought certainly to support itself. The ability with which it has been conducted, expended in any other direction, would undoubtedly have made it profitable. Are Anti-Slavery readers less honest than other people, that their papers are found to be languishing for pecuniary support? Another portion of our duty, is to assist the Editor, in affording a constant variety of interesting original matter. Whoever, he for the time may be, and however extensive his intellectual power, or various his attainments, he is entitled to this kind of assistance, and support, and without it, he cannot give the paper the full measure of excellence it ought to possess. In this particular, abolitionists are perhaps quite as remiss, as in the performance of the pecuniary duties they owe the cause. Another portion of our duty, and one which mainly induces me to express my thoughts at present, is to see that we act with strict justice in the appointment, and payment, of the salary of our Editor.

To serve us, and the cause, we have called upon requisition the time, the talents, of a veteran, whose best days have been spent in the Anti-Slavery field. He has a family dependent upon him for support, and we cannot hope for success in our efforts for the Slave, if they are to be complicated with injustice to him, and to them. To pay him liberally, at least justly, and fairly, is the wisest economy for ourselves; for by liberating his mind from anxieties in respect to the future for his family, we enable him to deal more successfully his blows upon that monster we have associated to destroy. The sooner we accomplish the overthrow of slavery, the earlier we exonerate ourselves from the pecuniary tax our consciences compel us, at present, to pay for that purpose. I have never exchanged a word with the self-sacrificing friend, whom we have now called to the Editorship of The Bugle, upon the subject; but have heard from another source that the compensation per annum proposed to be paid for his services, is four hundred and fifty dollars. In my unbiased judgment, this is at least one hundred and fifty dollars too little. At that salary, I conceive our friend would have to make a sacrifice by his acceptance of the post, largely greater than any individual among the contributors to raise it. To perform his duties comfortably, and well, and advantageously to the Slave, and profitably to us, he ought to be able to have his family with him in Salem. A less sum than \$600, would not justify such a removal.

I appeal to you friends, shall we seek to promote justice by practising injustice? Let us have a family talk about the matter, and when we find out what the right is, no doubt we shall get ready to do it.

A. BROOKE.

Oakland, Clinton Co., O.

We are greatly obliged to our Brother for the kind interest in our welfare; his communication shows. We can fully appreciate the value of

the sum he proposes to add to our salary, and certainly can't be supposed to have any objections. We shall, however, cheerfully abide by our contract with the Committee. There is great diversity of opinion with regard to what constitutes an ample salary for agents and editors. Many doubtless think the smaller amount specified above altogether excessive. We believe under the circumstances it is quite as much as the agents in the cause of reform in this part of the country are in the habit of receiving. Whether the liberality of those whose work they do, is sufficient, we leave for them to determine. If they shall determine to increase it, and we hope they will however it may affect those now in the field. The number of laborers should be increased, that thus we may the more speedily accomplish our work.—Ed.

Letters from Joseph Treat.

The Bugle—Rescue Trials—Last day of the New England Convention.

Boston, June 24, 1851.

DEAR MARIUS: Half an hour ago I came across a Bugle. The first I have seen since I left Ohio. Yes we have got an Editor again, and I am so glad of it. Somebody must be at the helm or The Bugle will go down. I am glad that you have consented to take hold and now every body must take hold with you. The cause needs it, the slave needs it. Abolishing slavery is not a work for Lecturers and Editors alone, but for every body. All must bear a part in it, for all have the power. Some can speak, others write, a third class furnish money, (I don't believe any can vote,) and all take the papers—and pay for them too.

If we could only all feel the proper degree of interest in the paper, it would never lack for any thing else it needs. It would have subscribers—and pay down from them. It would have agents, and busy ones too. It would receive donations, (and it needs them.) And it would be enlarged, and made a great deal better and more useful than it is now. In short, the whole duty which a society can owe to its organ, would be surely and faithfully performed. All that is wanting is, to feel that the paper is ours—it is our Bugle, and it shall be sustained!

Abolitionists of the West, my humble voice comes home to you from this far-off Land of the Pilgrims! Across the mountains it flies, to mingle with yours in the hearty good cheer we bid the glorious Anti-Slavery sheet, which so gallantly bears aloft our common banner! I think of what it has cost to plant that standard; of the self-sacrificing exertions of the Fosters, the Joneses, and the Committee, to bring it into existence—of the heroic efforts of the devoted Abby Kelley Foster to save it—last summer—I think of all these, and then I think of the three millions of slaves whose chains it is seeking to unbind, and my whole soul prays—God bless and speed the Bugle!—Let us all take hold together, and aid it in the accomplishment of its heavenly Mission.

June 4th;—June!—it don't seem possible it should have come so soon. I can hardly believe it. But just now the snows were on the ground; then men called it Spring; and now it is Summer. But when shall Spring visit the slave? When shall there be a pleasant June for him?

—The gloom of the Winter of his discontent—
—Belaboring Summer, and all his countless wrongs
In the deep bosom of the ocean lurked?

God bless the day! God, and man, and the whole universe, conspire to put an end to slavery's cheerless, withering Night—
—That has no Morn beyond it, and no Star!

Yesterday and to day, I heard the argument of the Hon. John P. Hale, in behalf of one of the colored men now being tried before the Circuit Court, for assisting in the rescue of Shadrach. His delivery occupied in all, over 4 hours. Mr. Hale is an able man, and produced a deep impression, but his speech was nothing compared with what the occasion demanded. The green withers of the Philistine's Constitution bled him, so that he has no power to make an effort. Charles Sumner was in the Court Room, so that I had an opportunity to see two of the Nation's Senators (they are not mine,) side by side.

Mr. Hale was followed by George Lunt, the United States' District Attorney, who made the most infamous atrocious speech I ever heard, glorifying the Compromise measures, Fugitive Law and all. I pity a man who can so play the part of a mean, soulless craven, and get down so low before the slave owners as to crawl all along on his belly. He uttered some of the most monstrous absurdities possible, and seemed fairly mad in his devotion to slavery. As Mr. Garrison said afterward, he blended the insanity of leechism, with the diabolism of the pit. He is Garrison's townsman and old schoolmate, both being from Newburyport. There is some difference between the two men.

But I sat down to give your readers an account of the proceedings of the last day of the New England Convention. At the commencement of the morning session Henry C. Wright spoke of the trying a human being at all, even before a jury, on the question whether he was a man or a brute. It was an insult, and he would not submit to it. He spoke of the trial now going on in the city, of men charged with rescuing Shadrach. He hoped they were guilty, and if they were, he honored them. They were worthy of greater honor than Washington. Edwin Thompson, a Free Soiler, was in favor of voting for good Judges. Mr. Garrison asked him if the Free Soil Party did not hold that we were bound to deliver up runaway slaves.

George Thompson denounced the holding of property in man—said it was blasphemy to try a man to see if he was a slave—and that we did not need to raise a devil, so long as man-thieves were walking among us.—He spoke of the attempt to elect abolitionists to office—said the curse which was pronounced upon the serpent was also pronounced upon politicians, "upon thy belly shalt thou go, and dust shalt thou eat, all the days of thy life"—it was only by pursuing a tortuous serpentine course, that they could ever get into office at all. They were only the pointers of the clock—the mercury in the thermometer—the mere tools of political sentiment. Charles Sumner could not do a tenth part as much good by making speeches in the Senate, as by staying at home and talking to the people. And the Free Soilers in Mr. Palfrey's District, if they had spent half as much time and money in trying to change the hearts of the people, as they had to sustain their party machinery, would have long since elected their candidate, or somebody else who would have done just as well. Mr. Richards, another Free Soiler, thought nothing could be done without voting, we should have nothing to do with. Wilberforce made speeches in Parliament—the Constitution was Anti-Slavery—the three fifth's clause proved it—for if slavery were abolished, not three fifts, but all of the people would be represented. Mr. Wright held the Free Soilers to the sin of entering a confederacy with man-thieves, he the character of the Constitution what it might. Mr. Whitaker, of Birmingham, England, said their reforms were all carried outside of Parliament.

Mr. Garrison replied to Mr. Richards on the Constitution—said he was thunderstruck to hear him say the three-fifth clause proved it Anti-Slavery. Wilberforce and Clarkson did not abolish slavery in England—they were both in radically a wrong position for a number of years—it was a woman, Elizabeth Heyrick, who first untold the banner of immediate abolition. (How the people cheered!) "What would you have us do," exclaimed a voice. "Dissolve the Union!" replied Mr. Garrison. George Thompson, said that in the case of every reform carried through Parliament during the last 50 years, hundreds of the members of both Houses would have been glad to have voted the other way. The Constitution of this country was pro-slavery—no fact could be plainer. The Union was a grand Conspiracy of 20,000,000 of pirates, holding 3,000,000 of slaves. Instead of talking of the Genius of liberty, painted in the form of an eagle, protecting the poor and defenceless, select rather the picture of Apollyon in the streets, (there were show-places in the streets, containing some horrible likenesses of the Devil,) with claws instead of claws (of which we have heard so much to day,) and a whole nation in your midst transfixed with his dart. A man asked, "don't we have thieves in the government?" "Yes," said Mr. Thompson, "and you put them in the Penitentiary, and then you go and sit with man-thieves in Congress!" Speaking of the constructionists of the Spooner and Goodell school as new lights, "no new lights," interposed a Liberty Party man in the crowd. "Yes they are," replied Mr. Thompson, "and very small ones!"

The American Colonization Society and its objects, were the topics of the afternoon session. Mr. Garrison said the Society was formed by Slaveholders—not one of its officers had ever emancipated a slave—its Annual Report, and those of its Auxiliaries, (from which he read,) proved that it was founded on prejudice, that its object was to get rid of those we hated. Samuel J. May, said that the Society, had as it was, done one good thing—it had directed men's attention to Slavery, and out of it, had grown William Lloyd Garrison and the whole Anti-Slavery movement. George Thompson characterized the Society as a monstrosity—the incestuous spawn of Slavery and prejudice. It was the most impudent body in the world—the red men had the best right to a home in this country, the

blacks next, and last of all the white people, if they behaved themselves properly! The Colonization Society was a Protean creature, it was all things to all men. It told one story to the abolitionist—another to the man opposed to the African Slave Trade—and still others to the church member, the politician, the would-be, and the negro-hater.—He did not believe there had ever been ten less slaves brought from the Coast of Africa, than if Liberia had never been settled. The Society was an atheistic one—an organized rebellion against God, for it did nothing but preach up, create, and then seek to legislate on, a prejudice against those it wished to expatriate, on account of the complexion God had given them, and that was impious dislike of God himself. The doctrine was, as Henry Clay had recently expressed it—"what God hath disunited, let not man put together."—Speaking of the immigration of foreigners he said, "you bring other nations' poor in, and carry your own off." "But they smell so bad." I wish they did smell so bad, that you would never have anything to do with them! Why, you can't make a lady in the Southern States a more acceptable present on her wedding day, than to give her half a dozen slaves. It is the prettiest nosegay she ever saw. But these folks never smell bad till they are free. The beast smells well enough, but the man is intolerable. "There is no prejudice against color in other countries, and it is only an excuse in this country, for wishing to get rid of those who remain out of the 3,000,000 whom you have made slaves." "Henry Clay says the Colonization scheme is the most noble, philanthropic, and Christian movement of the age! I say it is the meanest, most nefarious, cruel, and execrable of any age. Henry Clay weeps crocodile tears over the woes of unshaved Africa,—has he any genuine ones to shed over Africa in Ashland?" "One of your missionaries writing home from India, makes a great ado about the glorious result Christianity has produced there in exterminating caste, and says that now the sublime spectacle may be witnessed of all classes sitting down together, and worshipping side by side in the temples of religion. But the very American Board to whom he writes, sustains caste here by upholding the negro peas. Why, if the free colored people are good enough to christianize Africa, they are most needed here—don't send away the salt, but keep it at home, to save America! And America never will be saved, till she takes the posture of penitence and prayer before the colored man, and asks his forgiveness for the wrongs she has done him!" "When I get back to London, my first duty will be to denounce this Colonization Society. I have a right to denounce it here. If I am in this country to oppose it, Elliot Cresson is in England to support it. If I am here to break chains, he is there to forge them. If I am here to speak, he is there to beg. Yes, I have a right to discuss this question, for you by existing the colored race out of the pale of your sympathy, have thrown them upon the foreigners of the civilized and uncivilized world!"

Evening.—After an eloquent speech from Remond, and one of the witliest, most sarcastic, and amusing things from Edmund Quincy I ever heard, Wendell Phillips took the stand. He alluded to the fact, that although this had been Anniversary week in Boston, no other Society or body represented here beside ourselves, had ever pretended to do any thing, on the only subject, the stir of which made it decent for a man to live in America. No man, be he Whig, Democrat, or Free Soiler could go to Congress without bowing his neck to a promise which it was a disgrace to an honest man to make. Honestly was at the bottom of our Disunion. "God can govern the world, without my telling a lie to help him. He did not send me here to save the Union, nor to free the Slave—not even to be an abolitionist, he sent me into the world to be an honest man." "Laws are made—they grow. It is not often they are made in the Statute book." "Most men are mere cyphers with now and then a numeral among them, and it matters little whether they are placed before, or behind it." "South Carolina threatens to walk out of the Union. Let her get out of her crutches and stand alone first!—Let her show that she has power to walk any where!" He said the North was living in the 19th Century—the South in the 14th. He said the slave did not ask for our moral influence, it would be cruel if he did, for we haven't got any. All he demanded was, in the words of Diogenes to Alexander.—"Get out of my light!"—don't help keep me a slave! The Union protected the merchants of Boston but did it protect liberty? If it did, then God bless the Union, but if not, then let the ship go to pieces, and God have mercy on the wreck!" "You don't like what we do—come and do it better! You want to have us speak the truth?" "The man who proposes to discuss with me whether

the church is pro-slavery acknowledges that it is. Discussion is concession. If the church were on the anti-slavery platform, she would fill it! The only reason why Mr. Garrison can be heard, is because anything can be heard in a vacuum!" But I cannot give half of the glorious thoughts in his brilliant speech. And afterward rose George Thompson, and they gave him three times three. He spoke of his stay in this country, of the deep interest he felt in the cause, of the encouragement we had to go on, of the justice he should do the friends of the slave in America when he returned to England, and closed his speech by giving us his benediction.—Not his last one, however, for his parting words are to be said at the Farewell Soiree, to be given him a week or two hence.

JOSEPH TREAT.

The Unitarians and Slavery.

At the annual meeting of the American Unitarian Association in Boston, this week, the Rev. Samuel J. May, of Syracuse, N. Y., offered the following preamble and resolution, which we find in the Commonwealth.

"Whereas, His excellency Milnor Fillmore, whose official signature made the Fugitive Slave Bill, a law, is a Unitarian; and the Hon. Daniel Webster who exerted all his official and personal influence to procure the passage of that Bill, has been until recently, if he is not now a member of a Unitarian Church; and whereas, one of the only three Representatives from New England, who voted for that Bill, is the Hon. S. A. Elliot, a distinguished Unitarian of Boston, known to have been educated for the Unitarian ministry; and whereas the present Representative of the United States Government at the Court of the British Empire is a Unitarian, and his two immediate predecessors were once preachers of this gospel—and one of them, Hon. Edward Everett has publicly declared his approval of Mr. Webster's course touching this most wicked law; and whereas, the Hon. Jared Sparks, President of Harvard College, and President of the Divinity School at Cambridge, formerly a distinguished minister, and a very elaborate and able expounder of our distinctive doctrines, is one of the number who addressed a letter to Mr. Webster, commending him for what he had said and done in behalf of the Fugitive Slave Law; and still more, because the late President of this American Unitarian Association (Dewey), one of the most popular preachers, expounders, and champions of the Unitarian faith, has been more earnest and emphatic than any man in his assertion that this law, infernal as it is, ought nevertheless to be obeyed; and because the gentleman who this day retires from the highest position in our ecclesiastical body, the Rev. Dr. Gamett, is understood to have given in his adhesion to this lowest of all laws; and several of the distinguished, titled ministers of our denomination in and near Boston, the head quarters of Unitarians, have preached obedience to this Law.

We therefore feel, especially called upon by the highest considerations, at this, the first general gathering of our body, since the above named exposures of the unsoundness of our members, to declare in the most public and emphatic manner, that we consider the Fugitive Slave Law a most fearful violation of the law of God, as taught by Jesus Christ and his apostles, and therefore, all obedience to it as practical infidelity to the Author and Finisher of the Christian Faith and to the impartial Father of the whole human family.

Resolved, Therefore, that we, the American Unitarian Association, earnestly exhort all who would honor the Christian name, but especially all who have embraced with us views of Human Nature, similar to those held up by our revered Churchmen, to remember those in bonds as bound with them; ever to attempt to do for them, as we would that the now enslaved or fugitive should do for us in an exchange of circumstances—to comfort and aid them in their attempts to escape from their oppressors; and by no means to betray the fugitives, or in any way assist or give the least countenance to the cruel men who would return them to slavery."

It appears that this preamble and resolution were presented at an unfortunate time—just previous to the adjournment, when several members, not knowing it was to be offered, had gone to the Anti-Slavery Convention. The motion was seconded however by Rev. Theodore Parker, who supported it in a brief speech. As soon as he had sat down, up hopped Henry Fuller, a notorious Boston Hunker, and moved that the paper read by Mr. May be not received by the Association.

Rev. Mr. Richardson, a dead man from Hingham, seconded the motion.—Some other individual immediately moved, the previous question, and thus cut off all debate. Notwithstanding these adverse circumstances, however, the vote to reject was a close one, viz: 27 to 32. Some who voted to reject excused themselves by saying that they liked the resolution but could not vote for the preamble. They were very ready to denounce the "extreme sinfulness of sin," but did not like to be so impolite as to say that any particular individual was a sinner. This nice sort of Christianity prevailed in the Association, and that body therefore refused to protest against this enormous wrong, the Fugitive Slave Law. How nobly does the action of the Methodist bodies in various places, contrast with this course of the wealthy Boston Unitarians. We think it is the duty of every anti-slavery Unitarian to refuse to contribute even a copper to the American Association, which has proved itself more obedient to the law of Webster politicians than to the law of God.

Richard Baker, a revolutionary soldier, died in Perry county, Pa., aged 102 years, 3 days.

The Princeton Review on Slavery.

One of our exchanges gives the following extracts from the January number of the *Biblical Repository and Princeton Review*, a leading organ of the Old School Presbyterian Church.

"This opposition" (that is to the Fugitive Slave Law) "in a great measure has been confined to the Abolitionists as a party. Their fundamental principle is anti-scriptural, and therefore *irreligious*. They assume that *Slavery* is a *sin*. This doctrine is the life of the sect. It has no power over those who reject that principle, and therefore it has not gained ascendancy over those whose faith is governed by the Word of God."

We have ever maintained that the proper method of opposing this party, and of counteracting its pernicious influence, was exhibited clearly in the dissection of its one idea, viz: that *slavery* is a *sin* against God. To this object we have devoted several articles in the preceding numbers of our journal."

"We are convinced by reading the discussions on this subject, that the immorality attributed to the fugitive slave law, resides *not* in the assumed immorality of *slavery*. No man would object to restore an apprentice to his master; and no one would quote scripture, or search for arguments to prove it sinful to restore a fugitive slave, if he believed it to be lawful in the sight of God. This being the case, we feel satisfied that the mass of the people at the North, whose consciences and actions are ultimately determined by the teaching of the Bible, will soon settle down in the conviction that *the law in question is not in conflict with the law of God*."

The paper in which we find these extracts places in opposition the following declarations of the General Assembly of the Presbyterian Church in 1818:

"We consider the voluntary enslaving of one part of the human race by another, as a gross violation of the most precious and sacred rights of human nature; as utterly inconsistent with the law of God, which requires us to love our neighbor as ourselves; and as totally irreconcilable with the spirit and principle of the Gospel of Christ, which enjoins that all things whatsoever we would men should do to you, do ye even so to them."

INSULTING THE SOUTH—MORE AGITATION.—The *Courier and Enquirer*, every now and then, promulgates the local institutions of the South a terrible curse upon the religion of the country, while it affects, at the same time, to have regard for the rights guaranteed to them by the present Constitution. This denunciation is most insulting to the feeling of the South, and every way calculated to destroy their peace. It is agitation of the worst kind. What is there in slavery, as it exists in the South, to be denounced as a "curse?" With the same propriety we may denounce a northeast storm as the curse of Heaven. Hunger and thirst may be enumerated among the curses; labor itself should be denominated a curse—human life itself might, with as much propriety, be put down as one of the curses of the South. Practically, philosophically, and sentimentally and religiously, the slavery of the Southern States is not more a curse to either race than the black freedom of the Northern States is to both races here.

The *Courier and Enquirer*, in pronouncing such anathemas on the institutions of the South, acts as one of the most dangerous agitators. Such denunciations can only aid and assist in alienating the two sections up to that final catastrophe which the Abolitionists predict—a catastrophe parallel to the bloody revolution of St. Domingo.—*New York Herald*.

THE BLACK LAW OF DELAWARE.—Judge MILLIGAN, in a recent charge of the Grand Jury of Newcastle county, Delaware, called attention to the provisions of the "Free Negro Law," as it is called, lately passed by the Legislature of that State, which provides, in addition to other penalties, that in case any colored man, a non-resident should come into that State, upon any pretext whatever, except as a sailor, or waterman, he subjects himself to a fine of fifty dollars, and in default of payment, he is to be imprisoned and afterwards sold to any person out of the State, who may desire to purchase and hold him in perpetual bondage. The Judge characterized the law as "harsh and unfeeling in its provisions, and unbecoming for the condition of things existing in the State—not founded in the obligations of morality, it is to be hoped that, as soon as it has fulfilled its mission, not of mercy, but of policy, it will be wiped from the Statute book by the first Legislature that assembles." Such is the opinion of a learned Judge, of one of the most infamous laws ever enacted by a comparatively free State. We hope, with the Judge, that the next Legislature will "wipe it out." *Chester (Pa.) Republican*.

Charissa, a negro woman, was taken by her master, some years since, to Pennsylvania, and detained there seven months. She was taken back to Kentucky by her master on his return. Some time ago she brought suit for her freedom. The case was tried at Frankfort a few days since by Judge McHenry. The Judge held that the taking the slave into the State of Pennsylvania, where slavery did not exist, made the slave free and Charissa was set at liberty.

AMERICAN SLAVERY ABROAD.—Fifty one ministers, educated at the colleges at Siegen, near London, Bristol, and Bradford, met at the Guildhall Coffee-house last week, and united in "expressing their abhorrence of the Fugitive Slave Law, as opposed alike to every principle of humanity and religion." Non-intercourse with American ministers of the Gospel who supported the law, was resolved upon.—*For. Cor. N. Y. Independent*.

A CURIOUSITY.—A new musical museum is thought of, and among the curiosities sent in is a skin of an onion which the "convent bell" was morosely peeling.—*Carpet Bag*.

The Constitution—Its Interpreters.

Below we give a part of an article from the Pennsylvania Freeman, entitled "Mr. Douglass' change of opinion."

The Constitution lies now, as it has done from its formation, like an avalanche upon the millions of crushed hearts, entombing them in a living and perpetual death in the sepulchre of slavery; but it is not to be lifted by the limber reed of verbal criticism, or unofficial interpretation. It must be upheaved by the lever of justice on the fulcrum of conscience, or penetrated and severed by Truth's sharp weapons. This is our work—to bring men to reverence Man above Constitution, and Right above Statutes—to make laws and governments conform to Justice and protect Man. This labor is too important for us to waste time in endless discussions about legal technicalities. Men who choose to employ their powers and their time in straining and twisting the terms of the Constitution into novel and fanciful shapes, may amuse themselves, and others, by their ingenuity, as some philosophers have done, in speculations as to the non-existence of matter; but there stand in the way of all such reasoners, the bare realities of life, to shatter their pretentious theories at the first encounter. Earnest men have something better to do than to build paper boats, to be blown to shreds in the first storm that rises.

Of what avail are all our ingenious attempts to set aside the uniform interpretation of the Constitution, by Courts, Legislatures and people, from the origin of the Government? Is there the remotest probability that we can ever convince the only body whose opinions could be of any practical effect? Messrs. Gerrit Smith, Goodell, Spooner and Douglass—however wise or learned in law they may be—are not the arbiters of the Constitution. The Supreme Court is appointed to that office, and holds it alone. Its decisions are not only authoritative upon the courts, but command the reverence of the people no less than the Constitution itself.

Upon this point, we commend to the attention of Mr. Douglass a late opinion of one of his distinguished preceptors in his recent studies of Constitutional law, which, though given in reference to another subject, applies with equal force to this. In a letter (which Mr. Douglass copies, we presume, with approbation) to some leading opponents of the Canal Bill, GERRIT SMITH thus gives his views of the authority to interpret the Constitution, and the propriety of appealing to the people upon such a question:

"You abound in arguments to prove that the Canal Bill is unconstitutional. But you know—at least you ought to know—that the unconstitutionality of a Bill is not a question to carry to the people. The denouement will be made by the people, and the people will be guided by the people. But in truth they are disoriented and misled by it—for the submission supersedes, and tents with contempt the people's own arrangement for disposing of such a question. As well call upon the people to thrust aside their Sheriff and serve a writ, as call on them to thrust aside their Judiciary, and pass upon the Constitutionality of a law. The fact that they are the creators of their Sheriffs and Judges, neither authorizes, nor inclines the people to despise and shove aside the Sheriffs and Judges, and usurp their functions. But this fact does require us, by all the respect which is due to these creators, and to the popular sovereignty, to leave to the Judges and Sheriffs to do what the people have assigned to them to do, and what the people have created them to do.

So far, then, from the unconstitutionality of a Bill being a sufficient ground for appealing to the people, it is of all objections to a Bill the least entitled to such an appeal. For there is a tribunal, whose work it is to pass upon the Constitutionality of law; and this tribunal was created by the people, and expressly for this work. But in respect to the other errors in a law, there is no corrective tribunal between the Legislature and the people. Perhaps, however, you will say, that the unconstitutionality of a law is the gravest of all possible objections to it; and that, therefore, the people, and not the Court, should pass upon it. To this I have two answers—1st, the people have otherwise ordered, and that in their distribution of powers they have seen fit to give this power to a mere Court."

If this reasoning be sound, then the character of the Constitution, in reference to slavery, is settled, and to carry the subject to the people, to change that fixed interpretation, is to "disorder and insult" them, and to "treat with contempt their own arrangement."

It might be fortunate for the welfare and reputation of our country, as well as for its oppressed bondsmen, if the abolitionists had the power, by interpretation, to amend the Constitution, repeal laws and compromises, and even strike fire from the nation's history, but no dexterity of logic or dialectic skill will give it to us. We are to secure peaceably the limitation of our power, and to content ourselves with the slower process of changing the moral sentiment of the people, for after all our efforts to hurry the result, this is all that we can do. Moreover, we lessen our dignity and moral power, by all attempts to cover up or neutralize well-known facts by legal technicalities. In standing upon eternal principles, frankly acknowledging and condemning the errors of the past and the evil in our laws and constitution, and seeking to correct them by the proclamation of a "higher law," we command the respect of our enemies, and are infusing a purer morality into society. But when we descend to legal quibbles, and attempts to trick the slave power out of its sanctions and legal "rights," we are shorn of our strength.

A word more in conclusion of these hurried reflections. Supposing the constitutional interpretation of Spooner and Goodell strictly correct, of what avail is the fact to an abolitionist? The government is none the less rotten with pro-slavery, the law of political parties none the less that of compromise. If we enter the government, it is upon the implied agreement that the will of the majority shall rule, and that we will sustain its action whether we are the majority or minority, until it is changed by the same power. No one knows better, and no one has more eloquently described, the necessity of compromise to the success of any political party, than our government, than Mr. Douglass. Will he now plunge into that delinquent which he has warned others against? If not, then his vote and his "legal interpretation" avail him nothing. His only available influence is his moral power, and that crippled or diminished by a position which invites suspicion.

From The A. S. Standard.
The New England Convention.

This Annual Gathering of the Abolitionists of New England, and of the country at large, was held last week, with the most perfect and the most gratifying success. We, perhaps, never had a stronger array of speakers than at this time. Besides Mr. Thompson there were Messrs. Garrison, Phillips, Pillsbury, Remond, H. C. Wright, Mr. and Mrs. Foster, C. C. Burleigh, S. J. May, Edwin Thompson, and many others. The strain of the speaking was maintained at the highest pitch of excellence in the various styles of the speakers, and in variety and ability they could not have been equalled in the country. And being exempt from the fatal presence of Mayor Bigelow and Marshal Tukey, we had a perfectly quiet and edifying time.

The circumstance of our finding ourselves again, after the lapse of seventeen years, in the small hall where the first New England Convention was held, in 1834, was an interesting and not an uninteresting one. How varied and strange has been our experience since that time! How has doctrine and backsliding and treachery and desertion thinned the ranks of those that stood shoulder to shoulder with each other then! How have the vacancies in the ranks been filled up by never and better soldiers! After having carried Faneuil Hall at the point of the bayonet, as it were, and maintained it for so many years, we are dispossessed of it by the awkward squad now standing in the place of a City Government, and driven into our original entrenchments, for the lack of better. But is the tide of time turned back by this apparent triumph of Webster Whiggery over Anti-Slavery? Has the sun gone back upon the Dial-plate? And because the shadow marks the same meridian that it did seventeen years ago, has the world stood still all that time? Nay, verily. Seventeen revolutions of the earth round the sun have wrought strange changes in human condition and human opinion, all over the world. Revolution and Reaction have shaken Europe. America has been the scene of that conflict of Institutions and Ideas which is Revolution. And notwithstanding apparent defeats and imaginary successes of the enemy, there has been no Reaction. The progress of events and the uninterrupted conquest of the old ideas of the country by the new has gone on steadily ever since the Movement began, twenty years ago. Things can never be restored to the position in which they then stood. The New England Convention of 1851 stands in an attitude and occupies a position very different from that of 1834. It looks back upon a pathway strewn with the trophies of victory, though it looks forward to one beset with many dangers and lying through many a battle-field to be won before the complete and final triumph.

We have no doubt that we shall have Faneuil Hall again in due time, if we do but persist in our agitation, and resolutely hinder the pacification of the country, for which Daniel Webster and his retainers sigh. It is certainly no slight sign of progress that Mr. Thompson could speak in public and express his whole mind on the matter of Slavery without molestation or disturbance, in the heart of Boston. The walls of Faneuil Hall will yet re-echo his voice and resound with the acclamations which will drown the memory of its past disgrace. We can wait.

The following are selected from resolutions passed on the occasion.

Whereas, It being solemnly set forth in the Bill of Rights of Massachusetts, that every human being has a natural and inalienable right to liberty, and to defend that right under all circumstances and at every hazard; and whereas, all the judges of the State Courts, and all the members of the legal profession, and all jurors are under solemn oaths to uphold the Bill of Rights aforesaid; therefore

Resolved, That to place a human being on trial, in this Commonwealth, to determine whether he is the property of another, is to trample the Bill of Rights of Massachusetts in the dust; and every judge, lawyer or juror consenting to such a trial is a self-condemned criminal of no ordinary stamp.

Resolved, That when we look at the overwhelming public opinion and the immense physical odds arrayed against them, we claim for the rescuers of Shadrach the same heroism, and the same right to the gratitude and admiration of mankind, that history and the country claim for Washington and Hancock.

Resolved, That as liberty is a self-evident, inalienable right to every human being, we can have no respect for any law or Constitution, any religion or government, or any book or being, that sanctions Slavery.

Resolved, That it is as absurd, as wicked and injurious to our social, moral nature, to join with slaveholders to 'establish justice' and 'secure the blessings of liberty,' as it would be to seek counsel and aid of liars to promote truth, or of murderers and pirates to protect life, or of idolaters to establish Christianity; inasmuch as by so doing, we practically recognize the earth's most cruel and unscrupulous oppressors as the lovers and friends of justice and liberty, and practically say to the world—Liberty and Slavery may exist in loving harmony, under the equal protection of the same government, the same religion and the same God.

Resolved, That we owe it as a sacred duty to God and man, to seek the dissolution of a Union that in its very nature is bound to extend equal protection to the slaveholders and the friends of freedom; to the impure and the pure; to the false and the true; to the thief and the honest man.

Whereas, A new, genuine and national effort is manifestly about to be made to effect the expulsion of the free colored population of this country to the coast of Africa, under various deceitful and specious guises; therefore

Resolved, That the American Colonization Society, in its origin, its principles, its objects, its pretences, and its diversified modes of operation, is one of the meanest, most oppressive, and most pro-slavery conspiracies ever formed to accomplish an inhuman and diabolical purpose: That the doctrines and views avowed and promulgated by the American Colonization Society are unnatural, profane and blasphemous, at war with the principles of human nature, the facts of universal history, the declarations of Scripture and the spirit of Jesus Christ; and are a bold and atheistical denial of the goodness, impartiality and power of God: That the New England Anti-Slavery Convention, called into existence to vindicate the rights of the colored

race upon this continent, and to extirpate the foul and infernal system of Slavery, would regard its deliberate condemnation of the American Colonization Society, every development of whose spirit and design proves it to be the friend and ally of Slavery, and the instrument of an insolent and fiendish prejudice, the legitimate offspring of that system which has dehumanized three millions of God's children, created for glory, honor, immortality, and eternal life.

From the Pennsylvania Freeman.
Delaware Anti-Slavery Anniversary.

The Seventh Annual Meeting of the Delaware Anti-Slavery Society, was held on the 31st of May, 1851, in the City Hall, Wilmington.

The meeting convened at 3 o'clock, P. M. The President and Vice President both being absent, Thomas Garrett was unanimously called to the chair. The Treasurer's report was read, showing a balance, of \$121.08 in the treasury.

The Annual Report of the Society was read, and after some discussion and amendment, was adopted. A general invitation was given for all present to partake in the proceedings of the meeting and join in the discussions.

Luciferia Mott thought the report should be printed and distributed throughout this State and Maryland. Only a few, comparatively, were here to listen; it was only through the influence of the press that the mass of the people could obtain a knowledge of our proceedings. We had need to spread our principles; to publish extensively and circulate widely, that our cause may be fully and rightly appreciated by the great body of the people, among whom it is already becoming the prominent subject of discussion. There is yet a great remnant of pro-slavery feeling around us. We see it in the iniquitous laws passed by Congress. We see it in the cruel statutes of the Legislature of your own and other States, proscribing and persecuting the colored people. Were these laws passed at the dictation of the South to satisfy its clamors to put down agitation? If it is so, it is none the less deplorable. It only goes to prove how great the apathy, how great the supineness on the subject, and the necessity of unwearied zeal and continued perseverance in our labors.

It is said the continued agitation of the question tightens the bonds of the slave.—The inhuman Fugitive law is charged against the abolitionists. But this is no new thing; it should not intimidate or dishearten. What wonder that those who uphold the system we are working against, should renew their efforts in its behalf, at every indication of its downfall. The delivery of the poor slave draweth nearer and nearer, because of the exertions of abolitionists.—Continued agitation is preparing the people to enter their protests against these iniquitous enactments. But atrocious as these laws are, efforts for their repeal should not occupy too much of our attention, or claim too much importance. Let us satisfy ourselves with this, as the sum of anti-slavery duty, but keep ever before us our great object, the emancipation of every slave throughout our country.

C. M. Burleigh followed, in a review of the signs of anti-slavery progress, and drawing encouragement and hope from the most gloomy aspects of our cause, and exhorting abolitionists to that fervor of zeal, vigilant watchfulness, and activity of effort, which will seize and employ every opportunity to spread anti-slavery truth, or expose and detect the sophistries and falsehoods of the pro-slavery party. Occasions need not be hunted for this service; each day brings some new text for discussion, and offers new opportunity to every abolitionist to proclaim his principles, to remove errors and prejudices, to defeat some pro-slavery scheme, or silence some clamorous and mischievous lie. We need never intrude the question. It is opened for us constantly. We cannot escape it. It meets us at every corner. It forces itself upon our notice. We must meet it. The daily press, the action of churches and legislative bodies, the sermons of the pulpit, the speeches of Presidential aspirants and office-hunters, the tragic incidents of the kidnapping war waged upon the Northern States as a new Guinea coast, all furnish us with occasions for the discussion of the subject. It is for us to be well prepared to meet the subject in all its manifold forms, and do it justice. To a devoted consideration of heart, a calm confidence in truth, and patience for its results, we should add as full a knowledge of the question, in all its bearings, as we may obtain.

The following persons were elected officers of the Society for the ensuing year.

President—Wm. Chandler; V. President—Thomas Garrett; Recording Secretary—Pompey Posey; Corresponding Secretary—Edward Webb; Managers—Ann Bassett, Mary Richards, Ann Temple, Thomas Garrett, William Webb, James B. Brook.

Freeman Kidnapped.

A colored man named Charles Wedley, residing on Arthur's street, where he owns some property, recently wished to pay a visit to the east, but as he had not money enough to take him on, was about to go down the river on a steamboat, to earn some, when a colored man named Lindsey Lewis and a white man named Speer, offered to pay his expenses on the journey; if he would travel with them. They said that they had plenty of money, and he accepted their invitation. The three set out on foot, and when they reached Licking Creek in Bedford county, a gang of ruffians rushed upon Wedley and declared that they knew him well—that he was a slave, and had escaped from Wheeling. It is needless to say that this was a falsehood; poor Wedley having been born in this city, where he has ever since resided; but despite his resistance and prayers, he was ironed, and hurried over the Maryland line. Lewis and Speer returned to Pittsburgh without going to Philadelphia, as they now allege, for Wedley's free papers, but an aunt of his, asking Lewis after his arrival, where her nephew was, he said that he had remained in Philadelphia.

In the mean time, Wedley, closely guarded and heavily ironed, was taken into the interior of Maryland, where he was offered for sale to a man who fortunately was acquainted with a number of persons in Pittsburgh. He entered into conversation with the alleged slave, and found him so intelligent that he declared he would not purchase him at any price, because "he knew too much, and would not only run off himself, but cause his other slaves to escape likewise."

After a long conversation, in which Wedley described the street in which he resided, gave a general account of the city; told the names of the principal inhabitants, and their business, together with the names of all the Mayors for some years back, the gentleman became convinced that he was a freeman. He was, however, taken away and chained to a bed post, where he remained for twenty hours but was finally released by the gentleman who had interrogated him so closely, who likewise pointed out the road which he must pursue, in order to escape from his kidnappers. He had been three days in irons. This gentleman deserves the highest credit for his kindness, since otherwise Wedley might have been doomed to drag out a life of hopeless servitude, and we only regret that we are unable to find out his name. Towards the close of last week, Wedley arrived in Pittsburgh, safe and sound, after an absence of two weeks, and we trust that the rascals who kidnapped him, whoever they may be, may receive that punishment which they so well deserve.—Pitts. Gazette.

The Anti-Slavery Bugle.

WHEN GOD COMMANDS TO TAKE THE TRUMPET AND BLOW A DOUGLASS OR A FARRING BLAST, IT LIES NOT IN MAN'S WILL WHAT HE SHALL SAY OR WHAT HE SHALL CONCEAL.—Milton.

SALEM, OHIO, JUNE 21, 1851.

EXECUTIVE COMMITTEE meets July 6th.

Agents and Their Compensation.

The communication of Dr. Brooke, on our first page, has suggested a thought or two, which our readers will bear with us for presenting, in reference to the relation existing between the friends of our philanthropic enterprises and the agents whose time is devoted to their advancement. The great mass of abolitionists have correct views on this subject, but all have not. All are under obligation to labor for the overthrow of slavery, and all abolitionists profess to recognize the obligation; association is necessary; but associated effort cannot be conducted efficiently, without the undivided energies of individual minds. Not more than railroad or banks can be conducted by stockholders, or the government of the country become a literal democracy, enacting and executing its laws by the people in mass.

The work to be done is not the work of lecturers, Editors or agents. It is one of common interest. These are but the servants of the whole, chosen to labor for their common benefit. As individuals, they have a vital interest in the success of the enterprise; but not more vital than that of every other person, farmer, mechanic or house-keeper in the land.—We are all partners in the sad consequences of the wrong which exists, and shall be like participants in the grand results of emancipation, whenever it shall be achieved by our united efforts. We are brothers, equal inheritors of the toil and its rewards. Under these circumstances of equal interest and responsibility attached to both agent and employer, for any one to refuse his quota of labor or money, is to be unjust to all his co-laborers as well as the slave.

The only claim that can be set up for exclusive devotion to this department of labor, is that of superior fitness, and the history of our enterprise proves there is much less of this superiority than had been supposed. And wherever it exists, it cancels no right to the means of life or happiness which others possess. There are those who think that the agents of this and the like enterprises, have naturally, responsibilities far beyond all others. They think that those who like Garrison, Pillsbury, the Posters and others, have labored for years, must continue to toil for a pittance barely affording a livelihood. And if compelled by what seems to them a necessity, they withdraw their exclusive efforts from the cause, and devote themselves to business and accumulation, as everybody else feels it necessary to do, they subject themselves to suspicion, if not to absolute charges of unfaithfulness or desertion. If those making the requisition abide by it themselves, they shall at least have the credit of sincerity. But if it is right and desirable for them to have something more than the necessities of life,—if it is right for them to accumulate, it is equally so for all; and to require any one to labor in the cause of their common interest, without giving them the same opportunity, is neither generous nor just.

It may be said, this is advocating a hiring ministry. Granted. If you want a ministry you ought to hire it. Your minister has every thing to hire or to buy. You do not scruple to receive hire for your own time and services.—Why should not he do the same? He should have enough at his disposal to enable him to pay a full equivalent for all he needs to buy;—that thus he may be independent in thought and bearing. For our own part, we are not in the habit of paying the ordinary priesthood of the country, but then it is solely, because we have no use for their wares; and we don't care to encourage the rendering of these, to us, worse than useless commodities—the theological dogmas of the land. But the sectarian who takes the fruit of priestly toil without rendering something in the way of a pecuniary equivalent, is unjust—not to say mean. For though he may get no real consideration, he professes that he does, and thereby convicts himself of robbery or fraud.

We may perhaps subject ourselves to misapprehension or censure, for what we have said and published to-day. But we are satisfied nothing good can come from that false estimate of character and duty, which requires agents in our philanthropic enterprises to labor exclusively from what are called benevolent motives. Its tendency is to foster on the one side the spirit of the priesthood which says, 'stand by, for I am holier or wiser than thou,' and on the other, a habit of irresponsibility and negligence. For our own part at least we are quite unwilling to have credit for what we do not possess, and in this are not different from others. As the representative of the class of laborers to which we belong, we will say, that we are not materially

different from other people. We are not a monster, all benevolence. Our motives are of quite a mixed character. We love the cause in which we are called to labor. We love the work that cause demands. We love the slave in some measure as our brother. We love and would secure knowledge and freedom for all mankind.

But then we love what is needful for life.—We love for ourself and family what is necessary to give respectability and comfort in the society where we dwell. We love that independence in regard to the means of living, which will enable us to stand erect before all men— which is indispensable to self-reliance—happiness and usefulness. This independence, the agent can hardly hope to maintain, if there is doled out to him a pittance, barely sufficient for present necessity, and this bestowed as a charity, from the obligation for which it is impossible to escape,—compelling him to give up his work, or assume the position of a beggar, and receive commiseration as such. No, place him upon the same ground with other laborers, intellectual and physical. Let what he receives, peculiarly be as a reward for time and toil, not a gratuity.

To Correspondents.

Short Sermons have been received. We think the theology decidedly preferable to that which is now popular—but doubt the utility of its publication in our columns.

A long communication in verse on the death of a young lady, has been received. Though containing many excellent sentiments, its poetic merits are not such as to authorize its publication.

A correspondent from Adrian, Michigan, writes:—"We have a very prosperous Anti-Slavery Sewing Circle in this village numbering nearly seventy members, who meet every alternate, Thursday, and are doing a great quantity of work. We hope soon to see some of your good Anti-Slavery lecturers in Michigan.—There is a great work for them to do in the State. The labors of Messrs. Walker and Treat have awakened interest and sympathy in behalf of the oppressed, and the cry is, send us more lecturers." We shall be happy to hear of the progress of the cause from our Michigan friends. Will they report to us occasionally from different points.

The Conference of Friends.

We would call attention to the Conference of Friends whose proceedings we publish in another column. The platform on which our friends have planted themselves, is the true one. Sex and race are unknown as qualifications for equal standing. Love, and not opinion is their bond of unity. No changeless forms of service or duty are imposed, but man's progressive nature is recognized, by a determination to abandon whatever of the past or present, will not bear the test of reason, or the scrutiny of investigation, and a like determination to embrace whatever is truthful and good. On such a platform the slave will find his clear-sighted active friends. We can but congratulate some of our friends on this occasion that they are now fairly free from the shackles of sectarian organizations. Loving liberty as they do, they will be slow to bring themselves again into bondage.

Population of the United States.

The entire population of the United States as shown by the last census, we learn from a compilation of the True Democrat, is as follows: Whites, 19,668,736; Free Colored, 419,173; Slaves, 3,179,589; Total, 23,267,598. In 1840, it was Whites, 14,465,564; Free Colored, 386,293; Slaves, 2,187,113; Total, 17,339,970.

In 61 years the population has increased from less than four to over twenty-three millions. At the same ratio of increase, at the close of the present century, it will exceed one hundred millions. The increase of the slave population has been as follows. In 1790, 697,897. In 1800, 893,041. In 1810, 1,191,361. In 1820, 1,538,064. In 1830, 2,069,031. In 1840, 2,187,113, and at present it is 3,179,573.

Conference at Berlin.

A Conference will be held at Friends' Meeting-house in Berlin, on First Day, the 29th of the present month, (June.) Samuel Myers and other speakers are expected to be present.—Meeting to commence at 10 o'clock, A. M.

J. W. WALKER.—It will be seen by the notices in to-days paper that this active and efficient friend of the cause is again in the field. During the intervals of the meetings announced, he will attend others in their vicinity. Will the friends at Fairmount and New Garden consult together and fix upon suitable places of meeting, and communicate with Mr. Walker at Cool Spring.

WELL DONE FOR CHICAGO.—Chicago, has recently been the seat of another effort, at legal kidnapping. Great excitement existed among the citizens. The kidnapping cowards were excessively frightened. The U. S. Troops called out, but the individual finally released by the Commissioner. He was however immediately removed for fear of another arrest.

ANTI-SLAVERY DOCUMENTS: The Commonwealth publishes the United States Constitution as an 'excellent anti-slavery document.' It is accompanied with brief notes, the substance of which is, that the word slave does not occur in the Constitution. We presume it will not stop with the publication of the one document. If we might venture to suggest, we would mention the Jewish code so far as it relates to 'servants from the heathen,' and the American fugitive slave law, as a continuation of the series. The anti-slavery character of both, is fortified by the same invulnerable argument.

Dr. Woodland Owen will please act as our agent for The Bugle in Adrian, Mich.

Literary Notices.

THE HIGHER LAW, tried by Reason and Authority, an argument pro and con, is the title of a pamphlet of 100 pages, published at Cincinnati, containing two essays, the one on the duty of obedience and the other of disobedience to unjust laws. The position taken on both sides of this very plain question, are here briefly and clearly presented. The one places nature and conscience upon the throne and demands homage to God—the other puts as supreme, the enactments of legislatures. "The compromises of 1850 are a new seal to the head of our union"—and its authority supreme over conscience and justice. For sale at Treco's, Salem.

SARAI'S UNION MAGAZINE, for July appears in new type and with a very considerable amount of additional reading matter. We have just spent a pleasant hour in running over its contents. We confess we have had but small acquaintance with magazine literature, and have felt something quite akin to contempt for it. We have certainly done it great injustice or this number is an improvement in taste and character. "The Rendezvous" is a beautiful and life-like picture, and had we the assurance that the print of Leigh Hunt represented him truly in his youth it would be a treasure.

LITTLE'S LIVING AGE is always most welcome. The number for June 14th contains an interesting sketch of the life of Lady Mary Wortley Montague, with other choice selections.

Persecution in North Carolina.

Rev. Jesse McBride, whom our readers will recollect, was tried some time since in North Carolina, for giving away a copy of the Ten Commandments, has more recently been subjected to threats, insult and persecution, for his opposition to slavery. On Sabbath the 25th of May, as we learn from a correspondent of the True Wesleyan, he was met on his way to meeting by a company of armed men, who carried him from Guilford into Forsythe County, assuring him they were prepared to carry him beyond the limits of the State, unless he departed voluntarily, and that he could not be permitted to return. They then compelled him to bind himself in the sum of \$1800, that he would leave before the 31st, and would neither return or send any incendiary publications into the State. The preservation of his life, depending upon his making this stipulation. After issuing an edict that Rev. Daniel Wilson should preach no more—partaking of refreshments, and calling a meeting at the Court House that evening to consult upon the case of the Rev. J. Crooks, the mob disbanded. On the 26th, in company with Mr. S. Frazier, he left the field of his past labors and trials. He has left, it is said, numerous friends who sympathize with him in his principles and persecution. The good seed he has sown will yet bring forth fruit.

New Constitution.

The Editor of the Homestead has politely furnished us with the following results of the election so far as heard from.

Fairfield Co., Majority for N. Constitution, 1400
Franklin, " 25
City of Cincinnati, 3,425
Cleveland, 656
Stark County, 1,609
Columbiana County, 1,122
Chillicothe, Dayton, Sandusky, Circleville, Akron, and Norwalk, also gave majorities for the Constitution. Zanesville, Springfield, Milan and Wilmington against it.

The majority in Stark Co., for licence, was nearly equal to that for the Constitution. In Columbiana the majority against licence, 496 and two townships to hear from.

PROCEEDINGS OF THE WOMEN'S CONVENTION.—The Standing Committee appointed at the Akron Convention, requests us to say, that the funds collected, are as yet inadequate to the publication of the proceedings. They suggest that the friends in different localities should make such collections as they can, forwarding them to the Editor of The Bugle, who will acknowledge their receipt in the paper, and pass it over to the Committee. Those desirous of receiving the pamphlet in return for their subscription will please forward their address.

JUDGE SPAULDING in his recent speech at Toledo had the manhood to declare himself as follows. For this declaration, he is now receiving vilification and abuse from those papers which prefer political success to the security of freedom.

As a judicial officer in the State of Ohio, sworn to support the Constitution of the United States, as well as to administer justice impartially between the rich and the poor, if called on to act in the premises I would set at liberty as many fugitive slaves, apprehended in our State under the late act of Congress as could be brought before me on Habeas Corpus. I believe the law to be wholly nugatory and void, and holding it to be a clear violation of the Constitution of my country, and opposed to the genius of our free institutions, I could not strike down the sacred guarantee of personal freedom or inflict as much of a wound upon the sovereignty and independence of the State of Ohio as to permit U. S. officers, within their jurisdiction, to enchain with chains of iron, either colored persons or Court Houses—when I should be called upon to administer justice."

GOING AMONG FRIENDS.—The General Assembly of the New School Presbyterian Church adjourned to meet in Washington City. And the Old School General Assembly, meets next year in Charleston.

DIED at Vevey, Indiana, on the 13th of May, of Inflammation of the lungs, TWOAS E. BOSSER, of Adrian, Michigan.

Letter from E. A. Lukins.

CONCORD N. H. May 31st, 1851.

To the Editor of The Bugle.—DEAR FRIEND:—Having by some unaccountable mischance, left a letter designed for your columns, in Boston, and not feeling disposed to go over that story again even for you, I conclude to keep you in suspense as to what it may be, in regard to that, and go on to speak of other matters.

I feel bound to attend to our interview with La Roy Sunderland, notwithstanding I have already claimed more than my due, in more than a column of experience with the "rappings." I am not going to excite your imaginations or your disgust, or any feeling that happens to be assailed with this matter by a recital of my particular experience, deeply interesting to myself as I confess it has been, but to do my duty in defending both Mr. S. and his daughter so far as I am concerned, from the charge of fraud, deception, charlatanism &c., which people make against them without knowing anything about it only that they are connected with the most startling phenomena of our age.

If I have any capacity at all to judge of character, Mrs. Cooper is as simple hearted artless a person as I ever saw. Their connection with this thing is involuntary, often disagreeable and never any more than merely consented to, and now that such a whirlwind of excitement has been raised and her name coupled with every epithet of scorn and reproach, it has become an intolerable and frightful bore to her. I smiled involuntarily on being introduced to her, to see the little child-like looking creature who has been changed with concealing this stupendous scheme of deception—and for what? People say to make money!

Alas! I believe I never did see a Yankee, or indeed many others, turn away coldly when there was "red gold for the winning," and I don't mean to say Mr. Sunderland is an exception, but in the four visits I made them, I had ample proof that even gold may cost too much if I never had it before. The annoyance to which they are subjected, the wear and tear of nerves and patience, as well as having their time so completely occupied makes the dollar, even the almighty dollar, a poor compensation; but most sapient exclaimers, what will you say to the fact that they were invited to come as often as we choose and bring as many honest interested enquirers as we choose, without money and without price, while at the same time crowds eager to give their dollar for the glory of "exposing" Mr. Sunderland as they thought, but in reality themselves; and also others who desired merely to gratify an idle curiosity, were sent away to give us an opportunity to examine and test the thing to our hearts content. We had full and free permission to take any table we pleased, set it where we pleased, and to hold the hands and feet of the "medium," while demonstrations were being made. Besides for my own particular and private satisfaction, I consider myself in common with many others, endowed with an internal perception of the presence of very gross and vulgar trickery, if I cannot trust it implicitly in more complex and minute matters. If any should inquire, with commendable caution or a wisdom charmingly sly, who "the company" were, I have the pleasure of saying, on my honor you may venture to trust them, it was Messrs. Thompson, Garrison, Sargent and Wright, George Doughty and myself; the former of whom, were not long ago severe sceptics. As to Mr. Sunderland's general character it is as open to you as me, I know no more about it, nor is it my business to enquire; it is only to say that if I am capable of understanding or seeing anything, he has nothing essential to do with it, and was in another part of the city while we were having the most wonderful manifestations. To those who are determined to twist everything into evidence of deception, I have nothing to say, only you have undertaken to account for those phenomena without witnessing them, which we feel that we hardly dare do, write it. You can scarcely be aware of the magnitude of the task you have imposed upon yourselves. One says "why should Sunderland be in the room? that is very suspicious," another says "I consider his going out, just as the manifestations commenced, very much against him." Dear friends you have clearly proved that it won't do for him to be anywhere while they are going on, so try to possess your souls in peace until you see something of it, which I fear never will be with your consent. However in this age of wonders, perhaps, if Mahomet will not go to the mountain, the mountain will rise up and come to Mahomet, such things have happened I believe in this matter.

As to the manifestations being what they purport to be, I have nothing to say, this is not the place for a discussion of that question, and besides I do not wish to give what I have witnessed and received, anywhere but in the sanctuary of intimate confidence. I feel that of what peculiarly concerns me I cannot speak elsewhere.

My duty is done, when I say that nothing can be more evident to me than this, that if any one is deceived they are, and that they are placed in a difficult and painful position, which a little knowledge of their circumstances, a little thought and human feeling would enable any one to perceive. If they refuse any one a sitting it is interpreted as unwillingness to submit to investigation, or if in a quarter of the city where their expenses are great, they do not submit to every kind of personal annoyance, their house used as a tavern, and their time at the mercy of thoughtless callers, without any compensation, they are mercenary. But enough of this.

The New England A. S. Convention commenced during a few days of perhaps the hottest weather often experienced in New England, and in consequence of the exclusion from Faneuil Hall, and being crowded into one entirely too small for the occasion, our "free-branches" too far from being extinguished, burned a little feebly the two first days, but on the evening of the second Theodore Parker made a speech that

I suppose you will see in print, as I believe he has promised to write it out, if he does not you will suffer a great loss, if he does, a little one for one ought to see and hear him to have the full value of it. I heard him the Sunday previous, preach in his own pulpit such a sermon as we do not often hear from pulpits I assure you; sublimely, "The profitability of right, and unprofitableness of wrong," of course not using the word profit in the ordinary sense.

The last day of the Convention I shall never forget. The trial of those who aided in the escape of Shadrach was pending, and Thompson while speaking upon a resolution touching it, poured out his soul in some of the most tremendous bursts of eloquence I ever heard. You seemed as in a dream while that storm of passionate inspiration rose up and rolled above you like the voice of the eternal one himself speaking from the clouds. You must pardon this apparent extravagance but you should have had Sims' torn coat before you as I had, and been conscious that such a trial which was to settle once for all in Boston whether Sims and Shadrach are to be called men or classed with beasts and creeping things, was going on. You should have seen his countenance, his eyes and gestures, and heard his tones. As he himself said, with the childlike frankness and simplicity so characteristic of him, when he was congratulated upon the rare inspiration of his speech, "Yes it was one of those things for which one cannot himself account, it comes, you know not whence." You will see the report but will not know how much his voice and manner added to it, the reports of speeches are never wholly just. The last one made in the evening was equal in some parts to the morning one, but all things considered, that stands alone.

Last Sunday evening I spent at Theodore Parker's, so had an opportunity of seeing the great man at home and if in the pulpit, He bangs and belabors them, their backs he smites.

With the whole tree of knowledge slunk up by the roots.

At home, he plants it again, and sits most quietly and easily in its shade, talking all sorts of great talk in the simplest quietest manner possible. I could not help remarking the singular healthiness of mind and body which distinguished him from nearly all students. But I am getting this entirely too long.

Good by for this week,

E. A. LUKINS.

Religious Conference.

Pursuant to a call issued by the adjourned Salem Quarterly Meeting of Friends, held at Columbiana, 10th, of 5th mo., 1851. A Conference was held in Friends Meeting House, in Salem, on the 14th and 15th, of 6th mo., 1851.

Lot Holmes and Rachel W. Whitney, were appointed to serve the meeting as Clerks.

An Epistolary communication was received from a Conference of Friends and others, held at East Marlborough, Chester Co., Pa. Also one from our friend L. N. Pierce, which were read.

After a free interchange of sentiment in relation to the present distracted state of religious associations, our duties and responsibilities thereto, resulted in the appointment of Samuel Myers, Eli Thomas, Mary B. Townsend, Elizabeth McMillan, Nathan Galbreath, James W. Walker, Wm. Griffith, Isaac Treweek, Elias Hillis, Jane Hillis, Eliza Holmes, Lydia Irish, David Schofield, Ellen R. Thomas, Ann Hamilton, L. Newton Pierce, Rachel W. Whitney, Mary Griffith and Ester Harris, a committee to prepare business for the consideration of the meeting. Adjourned to meet at 3 o'clock, P. M.

AFTERNOON.

Meeting assembled. The Committee appointed in the forenoon, produced the following series of propositions, which claimed the attention of the Conference until its adjournment.

REPORT.

Having felt most deeply the effects of sectarian influence, upon our own nature, and having seen its blighting results in all departments of society, we propose to occupy a platform more broad—broader as Humanity—where all may come together and aid each other in developing the true life. And we would recommend that we meet with all who are interested in the progress of the race, and can come together as a General Conference, yearly, for the purpose of uniting and harmonizing the discordant masses, who are now producing so much misery and woe. Therefore, we would propose that our next Annual Meeting commence on the last first day, in the 5th mo. next.

We propose that all who feel interested in all, or any efforts tending towards an improvement of human condition, or are interested in practical religion, be considered in full membership with us.

Resolved, That we view with unfeigned pleasure the varied efforts being put forth in many parts of the World, by thousands of earnest men and women, to dry up the fountains of human wretchedness and misery, to chase away the thick fogs of error and superstition, and to introduce the earth multitude into the sunshine of truth and joy. And we assure these our fellow laborers in the world's redemption everywhere, that while by many they are stigmatized as infidels and unworthy of confidence, we recognize them as the true ministers of God, and wish them God-speed, in all their efforts to free, purify, and bless the world.

Resolved, That we recommend the friends of religious reform, and spiritual progress, to hold in their different localities as frequently as convenient, Religious meetings and Conferences in which mental freedom will be cherished, brotherly love increased and the true gospel proclaimed.

The clerks were directed to produce to next meeting a communication in answer to the one read from the Friends of East Marlborough, Pa. Adjourned to meet to-morrow morning, half-past 8 o'clock.

FIRST DAY MORNING.

Met according to adjournment. One of the Clerks being absent, Ester Harris was appointed to fill the vacancy.

The Report under consideration at the last meeting was resumed, and after thorough and harmonious deliberation, was adopted.

As directed, the Clerks produced an Epistle to the next Conference of Friends, and others, to be held at Kennet Square, Pa., which was read, and directed to be signed on the behalf of the meeting, and forwarded. The Conference then adjourned.

LOT HOLMES, } CLERKS.
ESTER HARRIS. }

Southern Ohio.

Mr. Edmon: Your Cincinnati correspondent in his letter of May 17th, takes occasion to say, "Your correspondent who gives an account of the Anti-Slavery Convention, does injustice it seems to me, to those Free Soilers who did not attend, or did not take any active part in the meeting. It is true, there was some show of impartiality in the formation of the Business Committee, but the call of the Convention, signed by ladies, the organization, and leading speeches, made it apparent enough that in its spirit and tendency, it was a Garrisonian, woman's Rights, non-voting convention. Whatever may have been the intention of those who called it, as to its being a Union Convention, it was to all practical purposes a meeting of that class of abolitionists." I know not who the correspondent alluded to is, nor what he has said, which is supposed to be unjust, but I wish to glance a little at the state of facts disclosed by this letter. The writer declares, "it was to all practical purposes a meeting of that class of abolitionists," and then very candidly goes on to show how it came to be such. Certain prominent free soilers, whom he names, men whose talents and anti-slavery professions, give great weight of influence to the direction in which they move, "very likely," "may have thought it their duty to stay away. Had they taken an active part, or countenanced it in any way, they would have been identified, whether justly or not, it matters little, with views and measures they do not approve." That tells the whole story. If these persons had attended and participated, and had given this direction to their influence with others, who does not see that it would have changed the whole aspect of the Convention, and a real Union meeting have been the result? And yet their apologetic coolly turns round and assumes that, what he has shown to be an effect of their own procuring, shall be considered a justification of their non-attendance! But let us try these professed Anti-Slavery men, who are too pure to mix in efforts for the slave, with "Garrisonian, Woman's Rights, Non-Voting," men and "with" "women," by their own rule. Do the persons named, and does the class in community they represent, refuse all ecclesiastical connection with individuals, the whole of whose opinions and actions they cannot endorse? Do they stand wholly aloof from the churches of the land, because if they take an active part, or countenance them in any way, they will become identified, whether justly or not, with views and measures in respect to slavery, which they do not approve? Is the political party, or are the parties with which these gentlemen are understood to co-operate, perfectly immaculate, without spot, or blemish, in word or deed? I trow not. It is from the cause of the slave alone, when the work of his redemption is attempted, by those against whom they feel the bitterness of sectarian or political prejudice, from contact with whom they anticipate a soil to their reputation—that they stand aloof. No more pregnant delineation do they need, than this their apologetic has placed upon record. Let them answer so far as they can to their own consciences. We will admit, for their works prove that they have a degree of sympathy for the suffering bondman; but if they accept this explanation of the occasion, for their absence from the Convention, which has been volunteered, they must acknowledge it has been shown their sympathy is entirely subservient to their own self love, manifested in a superior regard for reputation, or sectarian, or party association. Let justice be done though the heaven's fall, is no motto of theirs. But let justice be done, provided we can secure the emancipation of the slave without co-labor, performed with "women, Garrisonians, and Woman's Rights men." The picture is drawn by themselves.

I believe it to be a lamentable fact, that in Southern Ohio, the cause of Anti-Slavery has retrograded, rather than advanced, during the past six years. The cause for this, I believe may be legitimately traced to the action of leading men, a part of whom were named in the letter of your correspondent, and originating in the motives, in great measure, which he has described as holding them aloof from the late convention. The moral question has not been kept before the people. The sense of the exceeding sinfulness of slavery, and of the responsibility for its existence under which every American citizen is involved, has rather faded, than deepened in the minds of the people. The tricks and stratagems of parties, the subterfuges of political action, with calculations of the chances of political success, in great degree, throughout this whole region have taken the place of those appeals to reason and to conscience, which once gave vitality to Anti-Slavery feeling. Loving their seats and parties, and personal and political reputation, more than they do the emancipation of the slave. Hating what they suppose to be the errors of "Garrisonism, Woman's Rights, and non-voting," more than they hate slavery. The individuals in question I solemnly believe, are chargeable before the world, and will be held responsible by God, with arresting in Southern Ohio the progress of Anti-Slavery sentiment, and thereby with perpetually retarding the era of Emancipation. I rejoice that the remarks of your correspondent afforded me the occasion to express my convictions, not out of unkind feelings towards any, but in the hope that some, at least, who are astray, may be induced to examine carefully whether these things be not so—Whether the motives he has attributed to them exist or no—Whether the facts in relation to the state of the anti-slavery cause here, be such as I represent them, and whether, if so, they have not grown

out of the existence of such motives, as left to the reason and conscience of those interested to decide. My object will have been gained if I shall succeed in directing the attention of any to the wickedness of this feeling of "stand aside I am holier than thou," in those who make it an excuse for standing aloof from honest efforts in behalf of the slave; but who are ever ready to sympathize and co-operate with political parties and organizations, who have no scruple against joining in legislative action with those who make slavery, practically the vital and animating principle of the government; and who never hesitate to co-operate with churches, whose pro-slavery influence corrupts, as with a rank feulence, the whole moral atmosphere of the land!

Yours truly,

A. BROOKE.

OAKLAND, June 8th, 1851.

Appointments for James W. Walker.

JAMES W. WALKER will hold meetings at the following places, commencing at 10 o'clock, A. M.

Cool Spring, Sunday, July 6.

Fairmount, Sunday, July 13.

New Garden, Sunday, July 20.

A Farewell Soiree to George Thompson, was advertised to take place at Boston, on the 16th. Mr. Thompson was expected to sail for England on Tuesday the 17th, but will return in the Autumn, when the cause will again have the benefit of his services. We may then hope to see him in Ohio.

RAVENNA CONVENTION.—We see from every part of the Reserve, they are awake in respect to this Convention. Distinguished speakers are to be present. The Hutchinsons are to sing. There will be a great gathering.

The Methodist Church in the United States, as appears from the proceedings of the recent trial in New York, consists of seven Bishops—4,228 preachers, and about 1,185,000 members. Of these 620,000 belong to the Church North—465,000 to the Church South.

SOUTH CAROLINA.—There seem to be two parties of secessionists in South Carolina. The one desirous of immediate secession—the other of combining the South in a new confederacy. The latter class held a great meeting at Hamburg on the 21st, ult. A committee of thirty appointed for the purpose, reported a long preamble setting forth their grievances, and wrongs as increased and perpetuated by the late compromises of Congress, succeeded by the following resolutions. A letter was read from Senator Butler opposing separate secession but urging a southern confederacy which he thinks will be forced upon the Union within three years.

1. Be it therefore resolved, That whilst we are in favor of resistance to the late unjust and odious legislation of Congress, known as the compromise measures, in the most efficient form we are opposed to the separate secession of South Carolina, as being inefficient and utterly inadequate as a remedy for past wrongs or a security against more threatening dangers in the future.

2. Resolved, That the co-operation of other States in the South, having with us a common origin, interests, and destiny, is indispensable to the perpetuation of African slavery; and that all honorable means should be used by South Carolina to produce unity, concert, and harmony with other Southern States in any organized plan of resistance to the encroachment of the Federal Government.

3. Resolved, That the final determination of this question by the States convention after its adjournment should be submitted to the people of this State, for approval or disapproval, at the ballot box.

4. Resolved, That the destiny of South Carolina is our destiny, and that we will use all the means placed in our power to avert all the evil of separate secession at this time, and a reckless dissolution of the ties that unite us with our brethren of the South, whose origin, interests, and destiny are inseparably linked with ours.

The authorities of Trinity Church, New York, have decided to erect another church in that city, at a cost of one million dollars. From whence comes the vast sum which erected the present towering edifice—from whence the million that is to build the new? From laborers, half-starved, down-trodden laborers, whose blood and sweat are hardened into these temple walls. It is seldom that a laboring man earns three hundred dollars a year, and yet such an edifice would take the labor of one man, at that rate, three thousand three hundred and thirty three and one-half years! or three thousand three hundred and thirty-three men would have to give all their work for a year to pay for such an edifice!

When we contemplate that all these extravagant and enormous sums are first wrought out by the productive industry of the world, and that it has been hoarded up by a few to lavish upon fashionable and costly religion, it will not seem strange that the mass are poor and degraded, and those who worship in their costly temples "bind heavy burthens upon them, grievous to be borne," but will not lift a finger for their relief.—Portland Mirror.

The "Rights of Woman's" question has just been practically illustrated in Paris. It seems that "great interest was excited on Saturday, in the Court of Appeal by a lady Mad. Grange, pleading her own cause in an affair relative to a claim of 316,881fr. in a bankruptcy. The lady spoke for nearly three hours and displayed all the self-confidence and skill of a practised advocate. She did not make use of notes, though she had numerous documents to refer to. She also discussed, with much talent, certain questions of the English law, which were necessary to the elucidation of her case.

EMANCIPATION OF SLAVES.—A provision has been adopted by the Virginia Reform Convention, in Committee of the Whole prohibiting the Legislature of the State from passing any law for the emancipation of slaves.

Receipts for The Bugle from June 11 to 21.

W. Whitney, New Princeton, 1,50-352
W. Lightfoot, Salem, 1,50-312
J. Gibbons, 1,50-332
F. C. Galbreath, New Garden, 1,74-300
C. Brosius, Mt. Union, 2,30-333
J. Barnaby, " 1,00-296
J. Smith, Mecca, 4,00-398
Mrs. S. Chatfield, Sharon, 1,30-332
C. Whitacre, New Lisbon, 1,30-343
J. Galbreath, Franklin Square, 1,30-303
D. Galbreath, " 1,50-312
W. S. Hart, Akron, 75-301
J. Ervin, New Lisbon, 1,50-352
E. Steadman, Elkador, 1,50-364

\$22.49

Expenses of publication per week, \$33.00

HARD UP.—Some one advertises in the Commonwealth, as follows: "Wanted, a situation by a man who has lately been discharged from State Prison. He would accept the post of U. S. Marshall or deputy Marshall, though with some degree of mortification, but necessity compels. A situation as Policeman would be much preferred. Address A. P., through the Post Office."

A chap says that the pale of the church ought to contain more of the milk of human kindness and less sectarian spirit.

EMANCIPATION IN KENTUCKY.—The Paris, Ky., Citizen says that thirty-two slaves have been emancipated in Bourbon county from June, 1850, to March 1851.

Jas. L. Bowers, a respectable Quaker gentleman of Chestertown, Kent, Co., Md., has been indicted for giving a pass to a slave and inciting him to run away.

No fewer than 19,808 letters remain unclaimed in the Post Office at Sacramento City.

The Ohio State Teachers' Association.

Will hold its third semi-annual meeting in Cleveland on Wednesday and Thursday the 2d and 3d days of July next.

An Introductory Address will be delivered by the President of the Association on Wednesday morning; and Mr. H. H. Barney of the Cincinnati High School, is the Orator elect for Wednesday evening.

The following subjects will be with others presented for discussion, Free Schools, Normal Schools and the commingling of the sexes in the same School Room.

Female Teachers will be entertained without charge by reporting themselves at the Book Stores of Smith, Knight & Co., or of M. C. Younglove & Co.

Arrangements will be made with the various Rail Road Companies in the State to carry delegates to and from the meeting at half the usual fare.

Teachers and friends of Education are earnestly invited to attend.

Editors will confer a favor by giving this notice general circulation.

LORIN ANDREWS.

Ch'n of E. Committee.

Reform Convention.

A Convention of the friends of Reform will be held at LITCHFIELD, Hillsdale Co., Michigan, on the 10th of July, 1851. This Convention is intended to be free and open to all, (without distinction of color or sex) who are honestly desirous of promoting the welfare of the human family. Its labors will probably be devoted mainly to the investigation and discussion of questions in relation to the improvement and elevation of humanity, and the best means for the promotion of man's moral and spiritual development.

To all sincere inquirers after truth and to all true-hearted advocates of progress and reform a particular invitation is extended to be present and take part in its deliberations.

Cincinnati A. S. Bazaar.

THE Anti-Slavery Sewing Circle of Cincinnati, having been successful beyond their most sanguine expectations in their efforts last fall, have resolved to hold another Bazaar the first week in October next, to be conducted upon the same principles of excluding raffling, unjust charges upon goods, and all objectionable features to Fairs, as usually held. The Society desires, most earnestly, to make this a means of great usefulness to the cause of the oppressed, and call upon all friends to aid them according to their several abilities. We beg those who last year sent us shoes, brushes of all kinds, china, tin, cabinet ware, such as small chairs, towel horses, &c., &c., combs, caps, books, hosiery, groceries, produce of all sorts, to remember that all found a ready sale and helped to give variety and solidity to the Bazaar. We wish emphatically to have it a useful one to all concerned, and anything which helps to make up the usual routine of household comfort, will be especially acceptable, as well as the more tasteful and ornamental. We all spend money somewhere. Let Abolitionists make it a principle with themselves to save and spend it there.—Thus shall we operate unitedly with those who feel called more immediately to labor and sacrifice in this way. We hope our friends will bear this in mind and make their arrangements to be with us or send in their contributions. Any thing left at Levi Coffin's Free Labor Produce Store, Court street, between Main and Walnut, directed to Mrs. Andrew H. Ernst, will be gratefully acknowledged.

Agents for The Bugle.

The following named persons are requested and authorized to act as agents for The Bugle in their respective localities.

Chas. Douglass, Berea, Cuyahoga county, Ohio.
Timothy Woodworth, Litchfield, Medina Co., O.
Wm. Payne, Richfield, Summit Co., Ohio.
T. E. Bonner, Adrian, Michigan.
Jesse Scott, Summerton, Belmont Co.
B. Baker, Akron, Summit Co.
H. L. Sadeley, Randolph, Portage Co.

Job Printing Establishment.

BUGLE OFFICE, SALEM, OHIO.

The subscriber is now prepared to execute every variety of PLAIN and FANCY PRINTING, in a style warranted to give satisfaction and at the lowest living prices.

HUDSON.

(Office Back of Trecoff's Book-Store, Salem, O.)

YANKEE NOTION STORE.

Pedlar's Goods at Wholesale.

AT prices lower than at any other place West of the Alleghenies. Merchants and Pedlars are invited to call and see, (as seeing is believing) and we will give them the proofs of the cheapness of our stock, which is principally received directly from the manufacturer and importer and

Consists in part of Italian and American

Sewing Silk,	Spool Thread,
Patent Thread,	Shoe do.
Combs,	Buttons,
Hooks and Eyes,	Braids,
Laces,	Edgings,
Pins,	Insertions,
Hair Oils,	Suspenders,
Fancy Soaps,	Hosiery,
Perfumery,	Gloves, &c. &c. &c.
Envelopes,	Cap Paper,
Letter Paper,	Fancy Note Paper,
Portfolios,	Metallic Pens,
Bonnet Wire,	Linen Braid,
Worsted Braid,	Silk Braid,
Port Monnaies,	Faus,
Zephyr,	Shoe Thread,
Purses,	Business Cards,
Scissors,	Needles, &c.

Just received and for sale at the Yankee Notion Store, North Side of Main St., Salem, O., a large assortment of SPOON SUX in Boxes, warranted to be of the best quality, and each spoon to contain the stated quantity of silk. Also splendid PAPER MACHE Buttons, a new article just coming into the market.

Our stock will be constantly renewed through Bancroft & Lee of Philadelphia. June 18, 1851. SAM'L BROOKE.

TO THE OWNERS OF HORSES.

DR. W. PIERCE,

VETERINARY FARRIER AND

SURGEON.

WOULD Respectfully give notice that he will be in Salem for a short time, at H. S. Bishop's American House, and will attend to all calls in the line of his profession on the most reasonable terms for ready pay. He hopes by his former success to give general satisfaction. He trusts that the annexed recommendation from persons residing where he last practised, will be sufficient introduction, as he intends to practice by recommendations and not by warrant. Particular attention paid to surgical operations, and operations for complaints of the eyes. All kinds of MEDICINES for sale.

We the undersigned do certify that we are well acquainted with Dr. W. PIERCE, and do consider him as one of the most skillful and successful Veterinary operators, and can confidently recommend him to the confidence of the public.

RAVENNA.—Hiram Collins, D. K. Wheeler, L. W. Holkiss, James Francis.

PITTSBURGH.—Samuel Sherman.

CAYRO.—Robert Shaver, John Buckles, J. Oldfield, H. Myers, A. McGreor, P. Chance.

MASSACHUSETTS.—Danl. Schell, P. Peter, J. Martin, G. Thompson, Physicians; Jacob Spuller, J. Hutterer, H. Wagoner, A. Braun.

Mr. Pierce will be in Salem the first week after the 9th, the next in New Lisbon, and so on week about at each place during his stay in Columbiana County. June 12, 1851.

Salem Steam Engine Shop & Foundry.



THE undersigned continue to carry on the business of manufacturing Steam Engines and all kinds of Mill Gearing at Salem, Columbiana County, Ohio. As we are prepared to build engines of all sizes, from four to one hundred horse power, and are willing to warrant them to do as much or more work in proportion to the fuel consumed than the best now in use, we would request those who wish to obtain Engines for any purpose to call before contracting elsewhere.

REFERENCES.

J. P. Sturg, Waukesha, Waukesha Co., Wis.
James Herrick, Twinsburg, Summit Co., Ohio.
Mr. Tappan, Ravenna, Portage County, Ohio.
Stow & Taff, Braceville, Trumbull County, O.
Moore & Johnson, McConelsville, Morgan Co., O.
Wm. Hamilton, Painesville, Morgan Co., O.
Edward Smith, Salem, Columbiana County, O.
J. & Wm. Freed, Harrisburg, Stark County, O.
Jordan & Co., Bloomfield, Trumbull Co., O.
John Wetmore, Canfield, Mahoning County, O.
THO'S STARR & BROTHERS.
Salem, May 30, 1851.

New Daily Paper in Boston.

A Large number of earnest Friends of Freedom, dissatisfied with the present condition of the Party Press, and desirous of having an organ which shall set forth, temperately but fearlessly, their sentiments and principles, have come forward and contributed, each one his mite, to a Fund for that purpose.

That Fund has been placed in the hands of Trustees who will publish in the City of Boston, on the First Day of January, 1851, a new Daily Paper, to be called

THE COMMONWEALTH,

and continue to publish the same EVERY morning, except Sunday.

It will set forth the principles of the FREE SOIL PARTY; but it will be truly A FREE PAPER, and not the bond-servant of any cause, or party, except that of Freedom, Truth, and Humanity.

THE POLAR STAR toward which it will ever point will be THE RIGHT; but the right of ALL.

It will recognize the obligation of Law, the necessity of Order, and the duty of Peace and Good Will to men.

No pains or expense will be spared to render it a Good Daily Paper; a Commercial, Political, and Literary Paper, worthy the men who create it, and the sentiments which it will represent.

The names of the Editors will be announced hereafter.

The Price of the Daily will be Five Dollars—of the Weekly, Two

THE BUGLE.

The New Costume.

We are compelled to believe, that for once fashion, is about to do a sensible thing. We have been a silent, but deeply interested spectator of the progress of the proposed change in Female dress. We have been silent, because the work has been assumed by those and those only capable of its accomplishment. Had reformers commenced its advocacy on the ground of physiological and moral necessity, years could not have secured the co-operation of the press, as weeks have done under the influence, that are now bearing onward this reform. The wealth and fashion of the country have commenced the work. We presume that the desired perfection of costume is not yet attained, either in regard to convenience—comfort or elegance. But from the despotic throne of fashion the mandate has been issued for *change*—and the intelligence and good sense that now pervades the community—that now points woman to a broader sphere and a nobler destiny than any to which her sex has before aspired—will perfect the work. Woman in assuming, as she is now about to do, her individuality and responsibility in all the organizations of society, will naturally and of necessity drop the badges and clogs appropriate to her past dependent position.—That our readers may know what is doing and the valid reason for change, we copy the following articles. The first is from a southern correspondent of the Home Journal the organ and vehicle of New York fashion.

GENTLEMEN—You have so kindly interested yourselves in our favor, and so encouraged in your able manner, the contemplated change in ladies' dress, that I must thank you. I am interested in the subject, too. I adore Turkish trousers. I am so anxious to wear my tunic and trousers, though rather afraid yet that I must beg you to throw all your learning, eloquence, refinement, and taste on our side. Will you? We Southerners have such pretty feet—you know our feet are celebrated—that I really think, there is any justice in Fashion, our time is coming. I should cry out, Liberty! if I were free of my long, embarrassing, always-in-the-way skirts. You can easily imagine their inconvenience. Just fancy your feet eternally enveloped in costly, voluminous folds, from which there is no escape, by any known maneuver. Imagine a long flight of steps to ascend, or a horse running away with you, or your carriage in danger, how on earth could you ascend the steps without stepping on your dress? or spring from your horse without being caught, or hung, or clear the carriage without being disgracefully tripped up? But the inconveniences of this fashion, which we have borne so patiently, do not stop here. You find your feet, riding, and jumping, attended with so many dangers—do try sitting, if you please. You may fancy that you can, at least, sit in peace; but your troubles do not cease with locomotion. You draw a chair, and your skirts are spread around you, as usual, carpeting the floor with rich brocades or gossamer tissues, of costly patterns and delicate hues. People—and perhaps children—are tramping around you, and on your robes, of course. You rise—somebody's chair is on the hem of your beautiful dress; and what a bit is taken out! Thus not only our purses, but our tempers suffer. These are not half the evils I could enumerate. They produce a feeling of dependence, and all elasticity is stifled. Thus encumbered, your friends, the ladies, are declared all headless exercise; there is no clear-footed springing, no bounding, no lightness and ease; but ever the same slow, stately, careful step, and uneasy, cumbersome, dragged, muddy, dusty feeling! Do you not perceive, my dear gentlemen, that our feet are as useless as though we were all Chinese? Do you not see that our limbs are fettered; our tempers certainly not improved; and all activity shamefully discouraged by this fashion, under which we have been groaning for years? Now, the bare idea of delicate ladies dressing out in pantaloons like men, is horribly repulsive. They step over barriers from which true modesty shrinks; but a short, full, richly bordered skirt and tight bodice, with the Turkish trousers, and perhaps glittering anklets, forms a costume really pleasant to the eye, and both girlish and graceful. There is nothing masculine in this dress; on the contrary, it is light, becoming and delicate. No body could object to so picturesque a costume. Squamish old maids and grandmothers, need not adopt it, any more than they would short sleeves and infant waists, (which are yet so graceful for the young lady in her teens.) But, for the young, sleek-eyed, little-limbed fair-footed Southerner, how charming it would be! Are not Louis and the drole of the Harem thus reborn? Do speak up for us.

Your constant reader,
VIRGINIA.

Mrs. Oakes Smith whose brilliant talents have commanded the respect of all classes, and given her position the highest, recently delivered a lecture on the subject, in N. Y. city. The following is an extract:

This movement is not one for the lower or the higher class. I recognize no higher and no lower class in this country—to apprehend, if by that is meant the mystery of money. God forbid! Among those who earn their bread by the sweat of their brow, there are many large-souled, high-minded women, who would put to shame the gorgeously attired, mindless puppets of fashionable life. Wealth is more vulgarizing than poverty; how else will we account for the rude elbowing, the undaunted gaze, and unwomanly retort from beings favored with a large share of this world's blessings?

Some would retain the present costume, merely because they dislike innovations. The same persons in bye-gone days would have clung to the fashion then prevailing, to the hoop, which should be tilted on one side to allow the owner to get into a pew—to the battlemented towers that defended the head and made coquetry dangerous, if not terrible and to the thousand odd monstrosities that fashion has stamped with her approbation. Even in our own days we have seen women sailing before the wind like a ship with all her canvases spread, and a good sized balloon on each arm. These have passed away, but not the disease they engendered; many suffer from the effects still, voluntary martyrs—but, if we will be martyrs, let us be so in

a great cause, and not die martyrs to looks and buttons.

When Lady Wortley Montague visited the Turkish ladies, they imagined her corsets to be a cruel punishment invented by her husband, and pitied her sincerely. We have no such excuse; we cannot shelter ourselves behind such a pretext; we are self-immolated, sacrificing life and health, and beauty, becoming dull and vapid, languid and listless, because fashion gives command—clinging to externals when inward beauty is gone, as men cling to the altar when religion is growing cold, and grasp at conventionalities when feeling has departed. We should have a different style of dress for different periods of life, and different characters. Let us take a hint from nature. The modest dove is decked in the glorious plumage of the peacock, the lamb has not the lion's strength, and the agile bounding deer has not the same covering as the sleek serpent.

I have seen a dark browed woman sink into manly, in a dress suited to a blonde, when she should have appeared in the daring, dashing, half masculine style suited to her. Some should be severely simple, and others ornate in their style; but all should permit a freer, fuller expansion. The mind becomes cramped when the body is so; the world would never have been subdued by a Napoleon cased in wholebone, or a Milton having written "Paradise Lost" in a tight bonnet. Let the mind be developed, the faculties improved, the intellect cultivated, and the heart and feelings disciplined, and then, having performed all our duties, having been true to all our responsibilities, we may at last, like one, who wraps the drapery of his couch about him, lie down to pleasant dreams.

Mrs. Nichols, the Editor of the Windham Co. Democrat, one of the ablest and best papers of its class, we receive, writes the following:

THE NEW FASHION FOR LADIES' DRESSES.—The gentlemen editors are, with one or two exceptions, exceedingly taken with the Turkish costume which seems to have appeared nearly simultaneously in the principal inland cities and villages of the Eastern and Western States. The exceptions—only two to our knowledge—will have it that the women, in assuming the new dress, are encroaching upon man's prerogative—assuming "men's apparel!" Such an assertion is particularly amusing, since the dress—short skirts and full pantaloons—has been worn for years by the masses of all nations in Christendom, and by all the women of the Turkish empire from time immemorial. We never saw or heard of any man, or set of men, wearing petticoats and pantaloons; and we reckon the gentlemen who call the dress a masculine habit, would be the last to be caught in it. They would create a greater sensation in our streets in such a rig, than the ladies have been able to excite in their fertile imaginations. As many inches cut from the tops of ladies' dresses, under the sanction of French milliners, has passed muster with these sensitive gentlemen to look, to make their extreme anxiety for female modesty anything but ridiculous.

The change in dress has resulted solely from that general dissemination of physiological information which has startled the sex into a consciousness that the present fashions of dress are a general and fearful cause of impaired physical energies, disease, and premature death. Better that women have courage to look like frights—which, however, is not a necessary alternative—and secure to themselves and posterity the health that secures cheerfulness, vigor and courage, than be the nervous, helpless, miserable wretches of the ground which many are, and nearly all are becoming, by a slavish submission to self-imposed restrictions in dress, and indulgence in diet.

A majority of our very best exchanges have joyfully spoken in encouragement of a reform in dress, looking to health and comfort. For ourselves, we would not cut a single inch from our skirts simply for convenience sake, while there is the least danger that by so doing we might cut away an iota of the influence which we have or may win, to carry forward reforms vital to health and an improved morality. As we would not expose our good to be a stumbling block to the evil, nor get so far in advance of the age, that we can't lend a helping hand to tow it ahead; so while length of skirts is identified with the idea of womanly delicacy to any class of persons we desire to influence, we shall submit, as we have done, to the inconvenience of holding up our skirts from the mud, stepping on them when we go up stairs, and having them stepped on by those behind when we come down. We hope, however, the ladies will go ahead in every improvement promising comfort and health. We shall fight for waists, short, loose, and without points; at all events, with a large abatement in the weight of skirts. As for leading in the fashion, we never did attempt it; and hitherto have followed only afar off, and with a great amount of *sewing*.

Anecdote of Children.

Those who love these "latest arrivals" from Heaven as much as we do, will like to hear a little story that made us laugh a moment ago.—Of the two children of a clergyman in this city, a boy and a girl, the characters are very different. The boy is very serious, and is fond of pouring out his thoughts in his prayers, usually going into a detailed confession, on his knees, of all that has occurred to him during the day. The girl is younger and somewhat wilder. An evening or two since, the boy (John) was saying his prayers, and giving an enumeration of all the sins of his sister which he wanted forgiven. After listening patiently for some time to the list of naughty things she had done since morning, the little girl interrupted him, with "Now, Johnny, you stop! Let poor God alone!" This is a comment on the "butter" of many prayers, which we do not think should be thrown away.—*Home Journal*.

GENERALITIES AND PERSONALITIES.—In what consists the Difference?—Melville's "Tartuffe" was withdrawn from the stage, after a few representations, and its performance interdicted by authority. The Tartuffe contained some severe satires on the clerical profession. At this time, a very profane friend had an uninvited run. Louis XIV expressed some astonishment at this, and asked the Prince of Conde to explain. "Sire," said he, "the Tartuffe attacks the priests; while the farce only aims at religion."—*Com. Journal*.

Women's Rights Convention.

Sojourner Truth.

One of the most unique and interesting speeches of the Convention was made by Sojourner Truth, an emancipated slave. It is impossible to transfer it to paper, or convey any adequate idea of the effect it produced upon the audience. Those only can appreciate it who saw her powerful form, her whole-souled, earnest gestures, and listened to her strong and truthful tones. She came forward to the platform and addressing the President said with great simplicity:

May I say a few words? Receiving an affirmative answer, she proceeded; I want to say a few words about this matter. I am a woman's rights. I have as much muscle as any man, and can do as much work as any man. I have plowed and reaped and husked and chopped and mowed, and can any man do more than that? I have heard much about the sexes being equal; I can carry as much as any man, and can eat as much too, if I can get it. I am as strong as any man that is now. As for intellect, all I can say is, if woman have a pint and man a quart—why can't she have her little pint full? You need not be afraid to give us our rights for fear we will take too much—for we can take more than our pint'll hold. The poor men seem to be all in confusion, and don't know what to do. Why children, if you have woman's rights give it to her and you will feel better. You will have your own rights, and they want to be so much trouble. I can read, but I can hear. I have heard the bible and have learned that Eve caused man to sin. Well if woman upset the world, do give her a chance to set it right side up again. The Lady has spoken about Jesus, how he never spurned woman from him, and she was right. When Lazarus died, Mary and Martha came to him with faith and love and besought him to raise their brother. And Jesus wept—and Lazarus came forth. And how came Jesus into the world? Through God who created him and woman who bore him. Man, where is your part? But the women are coming up blessed be God and a few of the men are coming up with them. But man is in a tight place, the poor slave is on him, woman is coming on him, and he is surely between a hawk and a buzzard.

For the Woman's Rights Convention.

A POEM.

BY GEORGE W. PUTNAM.

God made all equal, guilty man
Hath placed his foot on woman's neck,
And made her tremble 'neath his ban
And follow at his beck.
To-day on European ground
She lives, companion of the beast
With hardened hands and brow sun-browned
First at toll's never ceasing round
And latest at the feast.
Among the countless tribes that roam,
In Christian temple—Arab tent,
In Russian hut or Wigwam home,
Her neck unto the yoke is bent,
Man with his ruthless foot hath trod
Careless upon the treasure given,
Annulled the equal law of God
The good decree of Heaven.

For this we summon here to-day
Amid the scorn's taunts and mirth,
The best of Freedom's bright array,
The purest, warmest, hearts of Earth.
Come ye to us with spotless hands,
With thoughts of flame, with fearless tongues;
Speak the stern words which truth demands
Of Woman's rights and wrongs.
Come from New England's rocky shore
Where the Pilgrim mothers stood,
Come from the settlers' cabin door
Beneath the western wood,
Come forth from out the rich man's mill
Where want's poor daughters toil for bread,
Where Life hath lost its power to thrill
The sickened heart and aching head;
Where avarice freely may despoil
All that God's mercy deigned to give,
Where Woman liveth but to toil
And toiled to live.

Ye spirits of the wearied hands,
Come from your dreary dwellings forth
And point with pale and shadowy hands
To the full grave yards of the North,
Where lay the forms uncounted yet,
Poor murdered victims of the Loom;
Whose sun in early morning set
Between the Factory and the tomb.
Speak for our sisters sad, who now
In City garrets, dark and dim,
With trembling hands and pallid brow
Weary heart and aching limb
Are toiling for their scanty bread
With horror's midnight hanging o'er them,
Or hastening the dark path to tread
Of guilt and seek before them.

Where Sin its foulest work hath wrought
The sad and guilty Magdalen
Like Jesus Christ forgetting not,
And pray the mercy of high Heaven
On guilt before starvation driven!

Hark! from the slave land cometh up
The cry of sisters bruised and chained,
Whose lips still drain the bitter cup
Of wrong, tongue hath not named.
God heal their wounds! Let their poor hands
Take hold on mercy's garment hem.
Our souls are heavy with their bands
O heart of hearts, remember them!
Often to base ambition's call
The arm of Power hath torn away,
Husbands and children, brothers—all
That lighted up life's wintry day,
And battle ground and foaming flood
Been crimsoned with their priceless blood.
The prowling wolf and vulture fed,
Sweetly, upon the butchered dead,
The surface of the sunlit earth
Is whitened with their bleeding bones
And children weep beside the hearth
And starve in desolated homes.

Even now the widowed mother's cry
Upon the air is passing by.

O! all ye sad and broken hearted
Who wither 'neath the tyrant's frown
O! all ye souls of the departed
O! blighted, wronged and trodden down—
Bear ye your witness here to-day.
To God we make our stern appeal
Against oppression's boundless sway
And Mammon's heart of steel!

Yet Courage! though mid shadows going
The world moves darkly on its way,
On the far hills a light is glowing,
Bright herald of a better day.

We trust in Truth, and yet shall see
Proud Wrong into Oblivion hurled,
The human race shall all be free,
War's bloody banner shall be furled,
Where sorrow dwelt there shall be light
The Earth like Heaven shall know no night
And God shall rule the world!

From The New York Independent.
Case of the People vs. Saul.

BY REV. GEO. R. CHEEVER.

One of the most instructive instances of disobedience to human and unrighteous law, is to be found in the case of the People vs. Saul, in behalf of Jonathan. The popular adjudication of this case, simply by united moral power, and the peaceful victory of equity over unrighteous law, are recorded in the 14th chapter of the 1st book of Samuel. The monarch had commanded that throughout the day of battle, no food should be eaten till the evening. Jonathan heard not when his father charged the people with this oath; and when they encountered a quantity of honey in their march, he put forth his hand and eat of it; and when the people informed him of the cure, then said Jonathan, *My father hath troubled the land.* Nevertheless, thus far, though the exaction was severe and injurious, the people obeyed, each one patiently enduring for himself the personal inconvenience.

But when it came to an immorality required of them, or to their consent demanded to an act of injustice and cruelty against an innocent person, they unitedly and resolutely refused obedience. When an inquest was held as to the proceedings of the day, then the King swore a great oath, that in whosever the sin had been found that day, though it were in Jonathan himself, he should surely die. But there was not a man among all the people who answered him. They only said, in calm determination, Go on with thy trial as seemeth good unto thee. So when the truth was known, Saul swore, *God do so, and more also, for thou shalt surely die, Jonathan.*

But now was the people's turn; and with united and resolute personal disobedience, when this immorality was required of them, as the patient obedience which they had exercised when the thing required of them was simply their own abstinence from food, they declared, one and all, that this should not be. As they had abstained from food in obeying the King's commandment, so now they would abstain from sin against God, and disobey it. It was a plain case of law against morality, and morality against law. And the people said unto Saul, Shall Jonathan die, who has wrought this great salvation in Israel? God forbid! As the Lord liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people rescued Jonathan, that he died not.

Now this is not a more common case of disobedience to a civil statute, but it was flat, downright, penitential mutiny. It was a moral law as well as civil, under which they were held at Saul's supreme command, both as King and General; but, in any particular, Saul commanded what was unjust before God, their duty was to disobey it. Every one of them, without exception, proving faithful to God, Saul could do nothing at all with them. He could not find a single individual to execute his unjust command; and this being the case, seeing so calm, universal, and resolute a disobedience, he dared not attempt to execute it himself. The people needed nothing in such a case, for victory of the right, but simple disobedience to the wrong. No violence was requisite, nor any appeal to it. Their united will was enough to make the execution of the mandate of the tyrant impossible. It was a peaceful, triumphant victory, of equity over unrighteous Law, by simple disobedience, by simply refusing to obey man when he required that which was contrary to God.

Now if this spirit everywhere prevailed, if it were well known that men would not obey unjust law, and that men's consciences could not be bought or corrupted, to be instruments in executing it, such a thing as unjust Law would soon cease out of existence. The most tyrannical government would be shorn of its power; for never Nero could not have imprisoned or beheaded the whole people of Rome, supposing they all, to a man, disobeyed an unrighteous edict. Simple disobedience, for conscience sake, when it becomes general, pales the arm of unrighteous power. It is the most perfect security of liberty. It is better than millions of soldiers, stronger than ten thousand navies.

THE CRYSTAL PALACE BEATEN.—Dr. Duff, in his speech at the anniversary meeting of the Wesleyan Methodist Mission Society in London, thus described one of the heathen temples of India:

"In Scindiana you have the hugest heathen temple that can be found from the North to the South pole. It is a square, each side being a mile in length, so that is four miles around. Talk of your Crystal Palace! Why, as a man would put a penny in his pocket, you might put your Crystal Palace into the pocket of this heathen pagoda. The walls are 25 feet high, and 4 or 5 feet thick, and in the centre of each wall rises a lofty tower. Entering the first square you come to another with a wall as high, and four more towers. Within that square is another, and within that again there is another—crowded by thousands of Brahmins. The great hall for pilgrims is supported by a thousand pillars, each cut out of a single block of stone."

A few weeks ago, a sweet little girl in New Haven, only three years old, was promised one evening that she should accompany her parents to Boston the next morning.—She was much elated at the prospect of the journey, and when she had finished repeating her little prayer, as she laid down to sleep, she said with exquisite simplicity, Good bye, God—Good bye, Jesus Christ—I am going to Boston in the morning.

Anatomy, Physiology and Medicine.

The subscriber would respectfully announce that he is supplied with an increased number of superior facilities—having recently made new purchases—for demonstrating the subjects pertaining to the science of medicine; having a fine *French Obstetrical Manikin*; Skeletons, Dried Preparations; Life-sized, and hundreds of other Anatomical Plates; a collection of the most approved colored plates for illustrating medical botany, large supply of Surgical instruments and plates and splendid pathological illustrations, besides a well selected modern library containing works on all the various branches, affording an opportunity of an ordinary character to ladies and gentlemen for speedily and thoroughly acquiring such information.

It being my design to continue to teach, it shall be as heretofore, no less my pleasure than desire to make all the instructions and demonstrations practical.

Those intending to study medicine would do well to commence at an early period. The term for Anatomy and Physiology will, as usual, commence on the first Monday of October.

K. G. THOMAS.
MARTINBURY, May 5, 1851.

N. B. Being desirous to dispose of my property I will sell on very reasonable terms.

Western Farmers' Insurance Company.

OF NEW LISBON, OHIO.

This Company was organized, and commenced issuing Policies the first of May, 1850.

And, although it has been in operation but about eight months, we are able to report as follows:

Whole number of Policies issued, 2,000
" amount of property insured, \$1,616,100
" " of Premiums Notes, 8,479
" " of Cash Premiums, 6,891
" " of losses, 760
Balance of Cash Premiums above losses, 5,131
From the above it will be seen that we already number more members than most of the Mutual Insurance Companies that have been in operation for the last ten years, and have more Cash on hand than any other Company in the State on so small an amount of risk. The astonishing success with which this Company has met is good evidence that it is one of the best institutions in the country; and it is believed that it stands unrivalled for liberality and fair dealing.

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The other day a young man in horrid looking plight, by some unaccountable circumstance stepped into a neat and commodious room three doors west of Treco's Book-Store.

AARON DAY.

The original Barber of Salem, with a "Sang Froid" unparalleled in the history of SHAVING, Hair Dressing and Shampooing, took an astonishing sharp RAZOR and an unguessed the young man's beard, and with an other surgical instrument, not put on as easily as the former, cut an I do not! his hair in such a sorry style as to give COMPLETE SATISFACTION.

The whole requiring but a very few moments. Will other Gentlemen in the same fix as the youth referred to, call and do likewise?

Salem, May 22, 1851.

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The subscriber offers for sale, a small Farm, consisting of Sixty Acres of first rate land, situated two miles North East of Salem. There are upon the premises a Log House and small Barn, and one of the best views of coal in the neighborhood. The property is that formerly held by Dr. Saml. Ball. Indisputable titles will be given.

For terms of Sale, and other particulars apply to James Barnaby, Salem, O.

May 1, 1851. J. HEACOCK.

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HAVING moved and re-fitted our Shop, we feel safe in saying that we will be able to give entire satisfaction in the way of

Shaving, Hair Dressing, and Shampooing, to all of our old customers, and as many new ones as may favor us with a call.

Thankful for past favors, we hope to merit a liberal share of the public patronage.

With Razors sharp, and clippers that's easy—in shaving will be sure to please ye; Combs that's ready, with scissors keen, We cut your hair both sleek and clean: If your head is coated with dandruff, Give us a trial with our shampooing stuff, And if you doubt at all and wish to see, Call at Ambler's Block, just number three!

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Salem April 12, 1851.

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Aug. 1, 8 mo., 1850.

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WE have about 1500 copies of our selection of Anti-Slavery Songs on hand, which we will sell Wholesale and Retail; orders from a distance shall be promptly attended to.

Aug. 10, 1850. I. TRESCOTT, & Co.

Dental Surgery.

J. W. WALKER, would announce to his friends, and the public generally, that he is prepared to execute all work in the above profession, that may be intrusted to him.

New Lyme, Aug. 17th, 1850.

The Young Abolitionists!

OR Conversations on Slavery—By J. Elizabeth Jones. We have purchased the edition of this book and can supply such as may wish to purchase at wholesale. Those in paper can be sent by mail, price 20 cts., Muslin 25 cts., per copy.

I. TRESCOTT, Co.
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August 10, 1850.

THE BRITISH PERIODICALS

AND THE FARMER'S GUIDE.

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Continue to publish the four leading British Quarterly Reviews and Blackwood's Magazine; in addition to which they have recently commenced the publication of a valuable Agricultural work, called the "Farmers' Guide to Scientific and Practical Agriculture."

By HENRY STEPHENS, F.R.S., of Edinburgh, author of the "Book of the Farm," &c., &c., assisted by JONAS P. NORTON, M.A., New Haven, Professor of Scientific Agriculture in Yale College, &c., &c.

This highly valuable work will comprise two large royal octavo volumes, containing over 1400 pages, with 18 or 20 splendid steel engravings, and more than 600 engravings on wood, in the highest style of art, illustrating almost every implement of husbandry now in use by the best farmers, the best methods of plowing, planting, haying, harvesting, &c., &c., the various domestic animals in their highest perfection; in short, the pictorial feature of the book is unique, and will render it of incalculable value to the student of agriculture.

The work is being published in Semi-monthly Numbers, of 64 pages each, exclusive of the Steel Engravings, and when not taken in connection with the Reviews or Blackwood, is sold at 25 cents each, or \$5 for the entire work in numbers, of which there will be at least twenty-two.

The British Periodicals Re-published are as follows, viz:

THE LONDON QUARTER REVIEW (Conservative),
THE EDINBURGH REVIEW (Whig),
THE NORTH BRITISH REVIEW (F. Church),
THE WESTMINSTER REVIEW (Liberal),
BLACKWOOD'S EDINBURGH MAGAZINE (Tory).

Although these works are distinguished by the political shades above indicated, yet but a small portion of their contents is devoted to political subjects. It is their Literary character which gives them their chief value, and in that they stand confessedly far above all other journals of their class. Blackwood, still under the masterly guidance of Christopher North, maintains its ancient celebrity, and is, at this time, uniformly attractive, from the serial works of Bulwer and other literary notables, written for the magazine, and first appearing in its columns both in Great Britain and in the United States. Such works as "The Taxation" and "My New Novel" (both by Bulwer); "My Penultimate Model," "The Green Hand," and other serials, of which numerous real editions are issued by the leading publishers in this country, have to be reprinted by these publishers from the pages of Blackwood, after it has been issued by Messrs. Scott & Co., so that Subscribers to the Re-print of that Magazine may always rely on having the earliest reading of these fascinating tales.

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